साहित्य-मंजरी

भाग-1

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कक्षा 9 'अ' पाठ्यक्रम के लिए हिंदी की पाठ्यपुस्तक

संपादक

स्नेह लता प्रसाद

राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद्
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प्रकाशन विभाग में सचिव, राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद्, श्री अरविंद मार्ग, नई दिल्ली 110 016 द्वारा प्रकाशित तथा शगुन ऑफसेट प्रेस, 92–बी, गली नं.4, कृष्णा नगर, सफदरजंग एन्कलेव, नई दिल्ली 110029 द्वारा मुद्रित।

आमुख

राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद् के तत्वावधान में विद्यालयी स्तर पर विभिन्न शैक्षिक विषयों के लिए पाठ्यचर्या एवं तदनुरूप पाठ्यक्रम तथा पाठ्यपुस्तकों के निर्माण का कार्य लगभग चार दशकों से हो रहा है। इसी क्रम में राष्ट्रीय शिक्षा नीति (1986) के लागू होने पर तद्निहित सिद्धांतों, सुझावों और उद्देश्यों के अनुसार उपयुक्त शिक्षण-सामग्री एवं पाठ्यपुस्तकों का निर्माण किया गया, जिनमें बाल-केंद्रित शिक्षा एवं शिक्षार्थियों के सर्वांगीण विकास पर विशेष बल दिया गया।

राष्ट्रीय शिक्षा नीति (1986) में यह सुझाव भी दिया गया था कि कुछ समय के पश्चात ज्ञान-विज्ञान के विकास, सामाजिक रचना और नवीन दृष्टिकोण तथा मूल्यपरक शैक्षिक आवश्यकताओं को देखते हुए पाठ्यचर्या, पाठ्यक्रम एवं पाठ्पुस्तकों में यथावश्यक संशोधन और परिवर्तन अवश्य किए जाएँ। इसी तथ्य को ध्यान में रखते हुए 'विद्यालयी शिक्षा के लिए राष्ट्रीय पाठ्यचर्या की रूपरेखा 2000' का निर्माण हुआ। तत्पश्चात नवीन पाठ्यचर्या में सुझाए गए नवीन उद्देश्यों, जीवन मूल्यों, सूचना-संसाधनों एवं शिक्षा के व्यावहारिक पक्ष की दृष्टि से अपेक्षित शैक्षिक बिंदुओं को समाहित करते हुए विविध विषयों का नवीन पाठ्यक्रम तैयार किया गया। तदनुसार नवीन पाठ्यपुस्तकों के निर्माण का कार्य हाथ में लिया गया। इसी शृंखला में नवीं कक्षा के हिंदी 'अ' पाठ्यक्रम के लिए गद्य-पद्य की इस पाठ्यपुस्तक का प्रणयन किया गया है।

इस पाठ्यपुस्तक की प्रमुख विशेषताएँ इस प्रकार हैं –

(क) पुस्तक में गद्य-खंड की पाठ्यसामग्री का चुनाव विद्यार्थियों की बौद्धिक क्षमता, रुचि तथा उनकी भाषिक दक्षता के विकास को दृष्टि में रखकर किया गया है। पाठों के चयन में जहाँ जीवन के विविध संदर्भों, नागरिक के मूल कर्तव्यों, मानवाधिकार, केंद्रिक शिक्षाक्रमों के

घटकों तथा मूल्यपरक विषयों के समावेश पर बल दिया गया है, वहीं पद्य-खंड में जीवन के विभिन्न संदर्भों, मानवीय भावों और संवेदनाओं, मूल्यपूरक विषयों तथा काव्य शैली के विविध रूपों के समावेश का ध्यान रखा गया है।

(ख) विविधता और रोचकता की दृष्टि से पुस्तक के गद्य-खंड में वर्णनात्मक तथा विचारात्मक निबंध, कहानी, आत्मकथा, जीवनी, संस्मरण, यात्रावृत्तांत आदि गद्य की विभिन्न विधाओं पर आधारित पाठ सम्मिलित किए गए हैं। इन विभिन्न विधागत पाठों के चयन में विषयों की विविधता का विशेष ध्यान रखा गया है।

पुस्तक के पद्य-खंड में हिंदी साहित्य के प्रतिनिधि कवियों की रचनाओं को कालक्रम के अनुसार सम्मिलित किया गया है ताकि विद्यार्थी आरंभ से अद्यतन हिंदी काव्य की विकास यात्रा से परिचित हो सकें। विषय, भाव, भाषा और शैली के आधार पर सरलता और कठिनाई को ध्यान में रखते हुए कुछ कवियों की रचनाओं को नवी कक्षा में रखा गया है और कुछ को दसवीं कक्षा में। पद्य-खंड में चयनित विषय हैं: बाह्याडंबरों का विरोध, आध्यात्मिकता, बाल-सौंदर्य, भक्ति एवं नीति, प्राकृतिक सौंदर्य, देश-प्रेम, मानवीय गुण एवं कर्तव्य तथा आधुनिक जीवन-दृष्टि।

(ग) प्रत्येक पाठ के अंत में 'प्रश्न-अभ्यास' दिए गए हैं, जिनसे प्रत्येक पाठ में निहित तथ्यों, भावों, विचारों, जीवनमूल्यों एवं भाषा-शैलीगत विशेषताओं को समझने में छात्र-छात्राओं को सहायता मिलेगी। इन प्रश्नों से उनमें कविता के सौंदर्य तत्त्वों को समझने और सराहना करने की क्षमता का भी विकास होगा।

प्रश्न-अभ्यास में इस बार मौखिक प्रश्नों को भी जोड़ दिया गया है जिससे इनके द्वारा विद्यार्थियों में शुद्ध एवं स्पष्ट भाषा में भाव एवं विचार व्यक्त करने की कुशलता का विकास हो सके।

प्रश्न-अभ्यास में कुछ ऐसे भी प्रश्न दिए गए हैं जिनसे छात्र-छात्राओं में स्वयं सोचने एवं मौलिक रूप से अपने विचार लिखकर व्यक्त करने की क्षमता का विकास हो सके। अंत में योग्यता-विस्तार में

कुछ ऐसे प्रश्न और क्रियाकलाप दिए गए हैं, जिनके द्वारा विद्यार्थियों में पठित विषय के बारे में और अधिक ज्ञान संवर्धन हो तथा उनमें स्वाध्याय की प्रवृत्ति भी विकसित हो सके।

जिन लेखकों और कवियों ने अपनी रचनाएँ इस पाठ्यपुस्तक में सम्मिलित किए जाने की अनुमति दी है उनके प्रति मैं विशेष रूप से अपना आभार व्यक्त करता हूँ।

इस पुस्तक के परिष्कार के लिए शिक्षाविदों और अध्यापकों द्वारा व्यक्त उनकी प्रतिक्रियाओं और सुझावों का हम सदैव स्वागत करेंगे।

जगमोहन सिंह राजपूत
निदेशक
राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद्

नई दिल्ली
फ़रवरी 2001

पांडुलिपि समीक्षा-संशोधन कार्यगोष्ठी के सदस्य

1. *प्रो. विद्‍यानिवास मिश्र*
अवकाश प्राप्त कुलपति, काशी विद्‍यापीठ, वाराणसी
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3. *डॉ. माणिक गोविंद चतुर्वेदी*
अवकाश प्राप्त प्रोफ़ेसर, केंद्रीय हिंदी संस्थान
श्री अरविंद मार्ग, नई दिल्ली
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अवकाश प्राप्त प्रवाचक, शिक्षा विभाग
दिल्ली विश्वविद्‍यालय
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हिंदी विभाग, मेरठ कॉलेज, दिल्ली
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सत्यवती कॉलेज, अशोक विहार,दिल्ली
7. *डॉ. प्रभात कुमार*
प्रवाचक, हंसराज कॉलेज
मलका गंज, दिल्ली
8. *श्री प्रभाकर द्‍विवेदी*
अवकाश प्राप्त मुख्य संपादक
प्रकाशन विभाग, एन.सी.ई.आर.टी
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9. *डॉ. नीरा नारंग*
वरिष्ठ प्रवक्ता, शिक्षा विभाग
दिल्ली विश्वविद्‍यालय
10. *डॉ. रामनिवास,* प्रवक्ता
क्षेत्रीय शिक्षा संस्थान
(एन.सी.ई.आर.टी.), अजमेर
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विद्‍यालय, जनकपुरी, नई दिल्ली
13. *कुमारी इंद्रा सक्सेना*, वरिष्ठ हिंदी अध्यापिका
डी.एम.स्कूल, क्षेत्रीय शिक्षा संस्थान
(एन.सी.ई.आर.टी), अजमेर
14. *कुमारी कुसुम सिन्हा,* वरिष्ठ हिंदी
अध्यापिका, केंद्रीय विद्‍यालय
सी.आर.पी.एफ. ग्रुप सेन्टर-1, अजमेर
15. *कुमारी कुसुमलता अग्रवाल*
हिंदी अध्यापिका, सर्वोदय बाल विद्‍यालय
रमेश नगर, नई दिल्ली
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डी.एम. स्कूल, क्षेत्रीय शिक्षा संस्थान
(एन.सी.ई.आर.टी.), अजमेर

एन.सी.ई.आर.टी. के अकादमिक सदस्य

1. *डॉ. (कु.) स्नेह लता प्रसाद,* रीडर, सामाजिक विज्ञान और मानविकी शि ।
2. *डॉ. अनिरुद्‍ध राय,* प्रोफ़ेसर, सामाजिक विज्ञान और मानविकी शिक्षा विभाग
3. *डॉ. सत्येंद्र वर्मा,* प्रोफ़ेसर, सामाजिक विज्ञान और मानविकी शिक्षा विभाग

विषय-क्रम

गद्य - खंड

भूमिका

प्रस्तुत संकलन नौवीं कक्षा के उन छात्र-छात्राओं के लिए तैयार किया गया है जिनकी मातृभाषा हिंदी है और जो आठवीं कक्षा तक प्रथम भाषा के रूप में हिंदी का विधिवत अध्ययन करते आए हैं। इस संकलन की पाठ्य-सामग्री के चयन में नवीनता, स्तर-अनुकूलता, विषयगत विविधता और विधागत विशेषता को यथोचित महत्त्व दिया गया है। पुराने लेखकों की रचनाओं के साथ नए लेखकों की रचनाओं का भी समावेश इस उद्देश्य से किया गया है कि विद्यार्थी नवीन साहित्यिक प्रवृत्तियां तथा अद्यतन भाषा-शैली का भी परिचय प्राप्त कर सकें।

पाठों का क्रमायोजन कालक्रम अथवा विधाओं के अनुसार नहीं किया है बल्कि 'सरलता से कठिनता की ओर' के शैक्षणिक सूत्र को ध्यान में रखकर किया गया है। विषयों, विधाओं और शैलियों की विविधताओं के ताने-बाने द्वारा इसे जीवंत बनाने का भरसक प्रयत्न किया गया है ताकि विद्यार्थियों की रुचियों और योग्यताओं का संतुलित विकास हो सके। इस प्रकार इस पुस्तक का प्रस्तावित क्रम विशुद्ध शिक्षणपरक है।

हमारा प्रयत्न रहा है कि इस पुस्तक से हिंदी गद्य-साहित्य की समृद्धि और शक्ति दोनों की एक झलक हमारे किशोर छात्र-छात्राओं को मिल सके। इसमें निबंध, व्यंग्य, ललित निबंध, कहानी, संस्मरण, यात्रा-वर्णन आदि विधाओं की रचनाएँ संगृहीत हैं। विधाओं की विविधता से विषय-वस्तु के वर्णन, संदेश, उद्देश्य, प्रस्तुतीकरण और भाषा-शैली में भी अंतर आ जाता है। ये सभी तत्त्व रुचिवर्धक तो होते ही हैं, साथ ही विद्यार्थियों के अनुभव, जानकारी और अभिव्यक्ति को भी समृद्ध करते हैं।

इस पुस्तक के निर्माण में विद्यार्थियों के मानसिक, भावात्मक और भाषिक स्तर तथा उनकी रुचियों को सर्वाधिक महत्त्व दिया गया है, ताकि वे पाठ्य-विषय का आसानी से बोध कर सकें

उस पर मुक्त रूप से विचार कर सकें और विषय-वस्तु को आत्मसात कर सकें। आशा है कि यह रुचिकर साहित्य उन्हें मानसिक स्फूर्ति प्रदान करेगा, अन्य साहित्यिक रचनाएँ पढ़ने के लिए प्रेरित करेगा और प्रकारांतर से उनकी रुचियों का परिष्कार भी करेगा। हम यह मानकर चलते हैं कि इस पुस्तक में संकलित सामग्री के अतिरिक्त विद्यार्थियों की पठन संबंधी आवश्यकताओं की पूर्ति एक समृद्ध पुस्तकालय के नियमित उपयोग द्वारा ही हो सकती है। अतः विद्यार्थी पुस्तकालय में बैठकर स्वयं अध्ययन करने की आदत अवश्य डालें।

इस पुस्तक में निबंधों को इसलिए अधिक स्थान दिया गया है कि ये गहन अध्ययन के लिए विशेष उपयोगी होते हैं। निबंध में विषय-वस्तु के प्रतिपादन, लेखक के व्यक्तित्व की व्यंजना तथा अभिव्यंजना-शैली के सूक्ष्म अध्ययन की आवश्यकता पड़ती है। इसी प्रकार अन्य विधाओं की रचनाओं का चयन करते समय स्वयं उनकी विविधता पर भी यथेष्ट ध्यान दिया गया है।

इसके बावजूद यह पुस्तक एक साधन मात्र है, साध्य तो है भाषा की प्रकृति को समझना तथा कथ्य और अभिव्यक्ति संबंधी विशेषताओं को परख सकना। इस पुस्तक को आधार बनाकर ये सभी भाषा-योग्यताएँ सरलता से विकसित की जा सकती हैं।

पठन-पाठन

प्रस्तावित पुस्तक गहन एवं विशद अध्ययन के लिए है। विषय-वस्तु तथा भाषिक तत्त्वों के ज्ञान और व्यवहार के लिए पाठों को बार-बार पढ़ा जाना चाहिए। भाषा का जितना ही प्रयोग और अभ्यास किया जाता है, अर्थग्रहण एवं अभिव्यक्ति में उतनी ही सुविधा होती है। इसमें जितनी ही स्वाभाविकता की स्थिति आती जाती है, विद्यार्थी भाषा-प्रयोग में उतने ही सक्षम और कुशल होते जाते हैं। सारांश यह है कि विचारों और भावों की अभिव्यक्ति के लिए विद्यार्थी भाषा के सहज प्रयोग में सक्षम हो सकें।

संपूर्ण अध्ययन-काल में पढ़ना विद्यार्थी-जीवन का सबसे महत्त्वपूर्ण कार्य है, क्योंकि इसी कार्य पर समस्त विषयों का ज्ञानार्जन निर्भर है। बोलने और लिखने की योग्यताएँ भी मुख्य रूप से पढ़ने पर ही आधारित हैं। जो व्यक्ति जितना ही अधिक अर्थबोध के साथ पढ़ता है और पठित वस्तु का मनन करता है, वह उतना ही अच्छा वक्ता और लेखक बनता है।

सहायक पुस्तकों की अपेक्षा इस पुस्तक को पढ़ाने में अध्यापक निश्चय ही अधिक क्रियाशील रहेंगे, फिर भी यह अपेक्षित है कि वे उतना ही मार्गदर्शन करें जितना आवश्यक हो। विद्यार्थी स्वयं जितना क्रियाशील और तत्पर रहेंगे उतना ही अच्छा रहेगा। इस पुस्तक का एक लक्ष्य यह भी है कि जहाँ तक संभव हो सके विद्यार्थी स्वयं पढ़कर पाठ्येतर पठित वस्तु का अधिकाधिक उपयोग करने और साहित्य को समझने और आनंद लेने में स्वाश्रयी बनें।

किसी पाठ्यपुस्तक का पठन-पाठन तभी रुचिकर हो सकता है, जब इस प्रक्रिया में सृजनात्मकता और मौलिकता लाई जाए और यथासंभव एकरसता एवं यांत्रिकता से बचा जाए। साहित्यिक कृतियों का अनुशीलन सुरुचिपूर्ण होना बहुत आवश्यक है। अतएव अध्यापक बंधुओं से विशेष अनुरोध है कि वे अपने विद्यार्थियों को यांत्रिकता से बचाएँ और उनमें स्वतंत्र चिंतन तथा मौलिक अभिव्यक्ति की क्षमता विकसित करने का प्रयास करें।

वाचन के बाद पाठों की विस्तृत विवेचना अपेक्षित है। इसके अंतर्गत विषय-वस्तु, विधा, भाषा और शैली से संबंधित विशेषताओं को स्पष्ट करना चाहिए। पहले वैचारिक पाठ्यबिंदुओं का चयन कर लेना चाहिए और तब इनका स्पष्टीकरण विद्यार्थियों से कराना चाहिए। जो तथ्य विद्यार्थियों के सहज बोध से ऊपर प्रतीत हो उसकी व्याख्या प्रभूत उदाहरणों, दृष्टांतों, तुलनाओं आदि द्वारा अध्यापक करें। विधागत संरचनात्मक विशेषताओं का परिचय भी विषय-वस्तु के साथ ही यथाप्रसंग उन्हें करा देना चाहिए। भाषायी पाठ्यबिंदुओं का विवेचन भी यथाप्रसंग ही करना चाहिए।

पठन के तीन स्तर होते हैं– अर्थग्रहण, आलोचनात्मक एवं सृजनात्मक पठन। अर्थग्रहण के अंतर्गत निबंध पाठों में आए हुए भावों, विचारों का बोध, प्रस्तुत तर्कों का संग्रह आदि तथ्यों को भली-भाँति समझना पड़ता है। कथा साहित्य में कथा-प्रवाह, घटना-क्रम, पात्रों के विविध कार्यकलापों एवं घात-प्रतिघातों को समझकर कथा-सूत्र को ग्रहण करना होता है। आलोचनात्मक पठन के अंतर्गत इनसे आगे बढ़कर उपर्युक्त वर्णित तथ्यों की तुलना करनी पड़ती है, उनकी तर्क-संगतता परखनी पड़ती है, उनमें कार्य-कारण संबंध देखना होता है और अंत में मूल्यांकन आदि युक्तियों का सहारा लेकर एक निश्चित निष्कर्ष पर पहुँचना होता है। किंतु सृजनात्मक पठन में, पाठों में वर्णित तथ्यों या घटनाओं की भाषिक अभिव्यक्तियों से परे जाकर उनकी वास्तविक प्रतीति करनी

होती है। साहित्यिक कृतियों में प्रायः सभी बातें तथ्यात्मक रूप से वर्णित नहीं होतीं, बल्कि सांकेतिक रहती हैं। इन संकेतों को भली प्रकार समझे बिना लेखक के मंतव्य को समझना प्रायः कठिन होता है। इस प्रकार अध्यापक का यह कर्तव्य है कि वह अपने विद्यार्थियों को पठन के इस अंतिम चरण तक पहुँचाने में यथावश्यक मार्गदर्शन प्रदान करे।

इस कार्य में इस पुस्तक के प्रश्न-अभ्यासों से प्रभूत सहायता मिल सकती है। प्रत्येक पाठ में मौखिक एवं लिखित प्रश्न दिए गए हैं। आलोचनात्मक पठन एवं सृजनात्मक पठन के लिए पाठ की संरचना, विधा, प्रस्तुतीकरण और भाषा-शैली संबंधी प्रश्न-अभ्यास निश्चय ही विद्यार्थियों को सृजनात्मक पठन की ओर ले जाएँगे।

उपर्युक्त बिंदुओं पर विचार करने से विद्यार्थियों का विषय-बोध बढ़ेगा और उन्हें अपनी भाषा-शैली विकसित करने में सहायता मिलेगी। इन क्रियाओं से वस्तु, विधा, भाषा-शैली आदि के आधार पर अभिव्यक्ति के विभिन्न रूपों की स्पष्ट जानकारी भी उन्हें हो सकेगी।

रामधारी सिंह 'दिनकर'

राष्ट्रकवि रामधारी सिंह 'दिनकर' का जन्म बिहार प्रदेश के मुंगेर ज़िले में गंगा के उत्तरी तट पर स्थित गाँव सिमरिया में सन 1908 में हुआ था।

दिनकर के पिता अत्यंत साधारण स्थिति के किसान थे। उनका देहांत तभी हो गया जब दिनकर दो वर्ष के थे। उनका लालन-पालन उनकी माँ ने किया। प्रारंभिक शिक्षा गाँव में ही पाकर, मैट्रिक की परीक्षा दिनकर ने मोकामाघाट के हाई स्कूल से 1928 में पास की। इसके बाद उन्होंने पटना कॉलेज से सन 1932 में बी. ए. किया। परिवार की आर्थिक स्थिति ऐसी न थी कि दिनकर आगे पढ़ सकते। इसलिए वे एक हाई स्कूल में पढ़ाने लगे ।

सन 1934 में उन्होंने बिहार सरकार में नौकरी आरंभ की और सन 1952 तक विभिन्न पदों पर कार्य करते रहे। सन 1952 में कांग्रेस ने उन्हें राज्य सभा के लिए मनोनीत किया। सन 1965 में भारत सरकार ने उन्हें हिंदी सलाहकार के पद पर नियुक्त किया। इस पद पर वे मृत्युपर्यंत (सन 1974 तक) बने रहे।

दिनकर जी का गद्य और पद्य दोनों पर समान अधिकार था। उनकी गद्य की पुस्तक **संस्कृति के चार अध्याय** को साहित्य अकादमी पुरस्कार एवं काव्य-ग्रंथ **उर्वशी** को ज्ञानपीठ पुरस्कार मिला। राष्ट्रपति ने उन्हें 'पद्मभूषण' से अलंकृत किया।

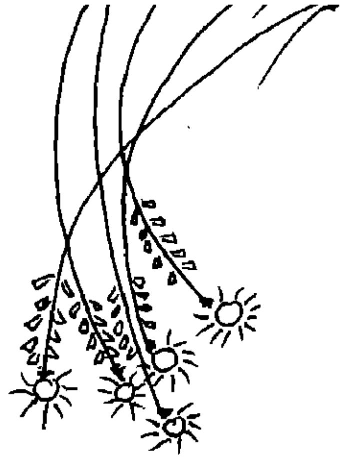
उनकी प्रमुख पुस्तकें हैं –

गद्य : **मिट्टी की ओर, अर्धनारीश्वर, उजली आग, संस्कृति के चार अध्याय, देश-विदेश, भारत की सांस्कृतिक कहानी, काव्य की भूमिका, पंत-प्रसाद और मैथिलीशरण, वेणुवन, धर्म-नैतिकता और विज्ञान, वट-पीपल, चित्तौर का साका, हमारी सांस्कृतिक एकता, राष्ट्रभाषा और राष्ट्रीय एकता, रेती के फूल** आदि।

पद्य : **प्रणभंग, रेणुका, हुंकार, रसवंती, द्वंद्व गीत, कुरुक्षेत्र, सामधेनी, बापू, इतिहास के आँसू, धूप और धुआँ, रश्मिरथी, उर्वशी, परशुराम की प्रतीक्षा, नए सुभाषित, कवि श्री, सीपी और शंख, नील कुसुम, नीम के पत्ते, दिल्ली, हारे को हरिनाम** आदि ।

दिनकर के निबंधों में विचारों की स्पष्टता और अभिव्यक्ति की सहजता एवं सजीवता का अद्भुत मेल है। उन्होंने सामाजिक जीवन, संस्कृति एवं राष्ट्रीय समस्याओं पर विचारोत्तेजक लेख लिखे हैं।

प्रस्तुत पाठ **हिम्मत और ज़िंदगी** दिनकर जी का ऐसा ही एक विचारोत्तेजक निबंध है। इसमें लेखक ने कहा है कि जीवन में धूप में तपने वाला ही चाँदनी का आनंद ले सकता है। भोजन का असली स्वाद उसी को मिलता है जो बिना खाए भी रह सकता है। इस पाठ की प्रस्तुति अत्यंत रोचक है। लेखक ने अपनी बात को छोटे-छोटे वाक्यों में कहा है। हर वाक्य सूक्ति जैसा है। हर सूक्ति कुछ सोचने के लिए प्रेरित करती है।



हिम्मत और ज़िंदगी

ज़िंदगी के असली मज़े उनके लिए नहीं हैं जो फूलों की छाँह के नीचे खेलते और सोते हैं। बल्कि फूलों की छाँह के नीचे अगर जीवन का कोई स्वाद छिपा है तो वह भी उन्हीं के लिए है जो दूर रेगिस्तान से आ रहे हैं जिनका कंठ सूखा हुआ, होंठ फटे हुए और सारा बदन पसीने से तर है। पानी में जो अमृत वाला तत्त्व है, उसे वह जानता है जो धूप में खूब सूख चुका है, वह नहीं जो रेगिस्तान में कभी पड़ा ही नहीं है।

सुख देनेवाली चीज़ें पहले भी थीं और अब भी हैं। फ़र्क यह है कि जो सुखों का मूल्य पहले चुकाते हैं और उनके मज़े बाद में लेते हैं उन्हें स्वाद अधिक मिलता है। जिन्हें आराम आसानी से मिल जाता है, उनके लिए आराम ही मौत है।

जो लोग पाँव भीगने के खौफ़ से पानी से बचते रहते हैं, समुद्र में डूब जाने का खतरा उन्हीं के लिए है। लहरों में तैरने का जिन्हें अभ्यास है वे मोती लेकर बाहर आएँगे।

चाँदनी की ताज़गी और शीतलता का आनंद वह मनुष्य लेता है जो दिनभर धूप में थककर लौटा है, जिसके शरीर को अब तरलाई की ज़रूरत महसूस होती है और जिसका मन यह जानकर संतुष्ट है कि दिन भर का समय उसने किसी अच्छे काम में लगाया है।

इसके विपरीत वह आदमी भी है जो दिन भर खिड़कियाँ बंद करके पंखे के नीचे छिपा हुआ था और अब रात में जिसकी सेज बाहर चाँदनी में लगाई गई है। भ्रम तो शायद उसे भी होता होगा कि वह चाँदनी के मज़े ले रहा है, लेकिन सच पूछिए तो वह खुशबूदार फूलों के रस में दिन-रात सड़ रहा है।

भोजन का असली स्वाद उसी को मिलता है जो कुछ दिन बिना खाए भी रह सकता है। 'त्यक्तेन भुंजीथा,' जीवन का भोग त्याग के साथ करो, यह केवल परमार्थ का ही उपदेश नहीं है, क्योंकि संयम से भोग करने पर जीवन से जो आनंद प्राप्त होता है, वह निरा भोगी बनकर भोगने से नहीं मिल पाता ।

बड़ी चीज़ें बड़े संकटों में विकास पाती हैं, बड़ी हस्तियाँ बड़ी मुसीबतों में पलकर दुनिया पर कब्ज़ा करती हैं। अकबर ने तेरह साल की उम्र में अपने बाप के दुश्मन को परास्त कर दिया था जिसका एकमात्र कारण यह था कि अकबर का जन्म रेगिस्तान में हुआ था, और वह भी उस समय, जब उसके बाप के पास एक कस्तूरी को छोड़कर और कोई दौलत नहीं थी।

महाभारत में देश के प्रायः अधिकांश वीर कौरवों के पक्ष में थे। मगर फिर भी जीत पांडवों की हुई, क्योंकि उन्होंने लाक्षागृह की मुसीबत झेली थी, क्योंकि उन्होंने वनवास के जोखिम को पार किया था।

श्री विंस्टन चर्चिल ने कहा है कि ज़िंदगी की सबसे बड़ी सिफ़त हिम्मत है। आदमी के और सारे गुण उसके हिम्मती होने से ही पैदा होते हैं।

जिंदगी की दो सूरतें हैं। एक तो यह कि आदमी बड़े-से-बड़े मकसद के लिए कोशिश करे, जगमगाती हुई जीत पर पंजा डालने के लिए हाथ बढ़ाए और अगर असफलताएँ कदम-कदम पर जोश की रोशनी के साथ अँधियाली का जाल बुन रही हों, तब भी वह पीछे को पाँव न हटाए।

दूसरी सूरत यह है कि उन गरीब आत्माओं का हमजोली बन जाए जो न तो बहुत अधिक सुख पाती हैं और न जिन्हें बहुत अधिक दुख पाने का ही संयोग है, क्योंकि वे आत्माएँ ऐसी गोधूलि में बसती हैं जहाँ न तो जीत हँसती है और न कभी हार के रोने की आवाज़ सुनाई पड़ती है। इस गोधूलि वाली दुनिया के लोग बँधे हुए घाट का पानी पीते हैं, वे ज़िंदगी के साथ जुआ नहीं खेल सकते। और कौन कहता है कि पूरी ज़िंदगी को दाँव पर लगा देने में कोई आनंद नहीं है?

अगर रास्ता आगे ही आगे निकल रहा हो तो फिर असली मज़ा तो पाँव बढ़ाते जाने में ही है।

साहस की ज़िंदगी सबसे बड़ी ज़िंदगी होती है। ऐसी ज़िंदगी की सबसे बड़ी पहचान यह है कि वह बिलकुल निडर, बिलकुल बेख़ौफ़ होती है। साहसी मनुष्य की पहली पहचान यह है कि वह इस बात की चिंता नहीं करता कि तमाशा देखने वाले लोग उसके बारे में क्या सोच रहे हैं। जनमत की उपेक्षा करके जीने वाला आदमी दुनिया की असली ताकत होता है और मनुष्यता को प्रकाश भी उसी आदमी से मिलता है। अड़ोस-पड़ोस को देखकर चलना, यह साधारण जीव का काम है। क्रांति करने वाले लोग अपने उद्देश्य की तुलना न तो पड़ोसी के उद्देश्य से करते हैं और न अपनी चाल को ही पड़ोसी की चाल देखकर मद्धिम बनाते हैं।

साहसी मनुष्य उन सपनों में भी रस लेता है जिन सपनों का कोई व्यावहारिक अर्थ नहीं है।

साहसी मनुष्य सपने उधार नहीं लेता, वह अपने विचारों में रमा हुआ अपनी ही किताब पढ़ता है। झुंड में चलना और झुंड में चरना, यह भैंस और भेड़ का काम है। सिंह तो बिलकुल अकेला होने पर भी मगन रहता है।

अर्नाल्ड बेनेट ने एक जगह लिखा है कि जो आदमी यह महसूस करता है कि किसी महान निश्चय के समय वह साहस से काम नहीं ले सका, ज़िंदगी की चुनौती को कबूल नहीं कर सका, वह सुखी नहीं हो सकता । बड़े मौके पर साहस नहीं दिखाने वाला आदमी बराबर अपनी आत्मा के भीतर एक आवाज़ सुनता रहता है। एक ऐसी आवाज़ जिसे वही सुन सकता

है और जिसे वह रोक भी नहीं सकता । यह आवाज़ उसे बराबर कहती रहती है, "तुम साहस नहीं दिखा सके, तुम कायर की तरह भाग खड़े हुए ।" सांसारिक अर्थ में जिसे हम सुख कहते हैं उसका न मिलना, फिर भी, इससे कहीं श्रेष्ठ है कि मरने के समय हम अपनी आत्मा से यह धिक्कार सुनें कि तुममें हिम्मत की कमी थी , कि तुममें साहस का अभाव था, कि तुम ठीक वक्त पर ज़िंदगी से भाग खड़े हुए ।

ज़िंदगी को ठीक से जीना हमेशा ही जोखिम झेलना है और जो आदमी सकुशल जीने के लिए जोखिम का हर जगह पर एक घेरा डालता है, वह अंततः अपने ही घेरों के बीच कैद हो जाता है और ज़िंदगी का कोई मज़ा उसे नहीं मिल पाता, क्योंकि जोखिम से बचने की कोशिश में, असल में, उसने ज़िंदगी को ही आने से रोक रखा है।

ज़िंदगी से, अंत में, हम उतना ही पाते हैं जितनी कि उसमें पूँजी लगाते हैं। यह पूँजी लगाना ज़िंदगी के संकटों का सामना करना है, उसके उस पन्ने को उलट कर पढ़ना है जिसके सभी अक्षर फूलों से ही नहीं, कुछ अंगारों से भी लिखे गए हैं। ज़िंदगी का भेद कुछ उसे ही मालूम है जो यह जानकर चलता है कि ज़िंदगी कभी भी खत्म न होने वाली चीज़ है।

अरे ! ओ जीवन के साधको! अगर किनारे की भरी हुई सीपियों से ही तुम्हें संतोष हो जाए तो समुद्र के अंतराल में छिपे हुए मौक्तिक-कोष को कौन बाहर लाएगा?

दुनिया में जितने भी मज़े बिखेरे गए हैं, उनमें तुम्हारा भी हिस्सा है। वह चीज़ भी तुम्हारी हो सकती है जिसे तुम अपनी पहुँच के परे मान कर लौटे जा रहे हो।

कामना का अंचल छोटा मत करो, ज़िंदगी के फल को दोनों हाथों से दबाकर निचोड़ो, रस की निर्झरी तुम्हारे बहाए भी बह सकती है।

यह अरण्य, झुरमुट जो काटे अपनी राह बना ले।
क्रीतदास यह नहीं किसी का जो चाहे अपना ले ।
जीवन उसका नहीं युधिष्ठिर ! जो उससे डरते हैं।
वह उनका जो चरण रोप निर्भय होकर लड़ते हैं।।

प्रश्न - अभ्यास

मौखिक

1. किन व्यक्तियों को सुखों का स्वाद अधिक मिलता है?
2. पाठ की किन पंक्तियों का अर्थ इस दोहे में व्यंजित हो रहा है –

   जिन खोजा तिन पाइयाँ, गहरे पानी पैठ।

   मैं बपुरा बूड़न डरा, रहा किनारे बैठ।।
3. गोधूलि वाली दुनिया के लोगों से अभिप्राय है –

   (क) विवशता और अभाव में जीने वाले लोग

   (ख) जय-पराजय के अनुभव से परे लोग

   (ग) फल की कामना न करने वाले लोग

   (घ) जीवन को दाँव पर लगाने वाले लोग
4. साहसी मनुष्य की सबसे पहली पहचान यह है कि वह –

   (क) सदा आगे बढ़ता जाता है

   (ख) बाधाओं से नहीं घबराता

   (ग) लोगों के सोच की परवाह नहीं करता

   (घ) बिलकुल निडर होता है
5. लेखक ने अकेले चलने वाले की तुलना सिंह से क्यों की है?
6. ज़िंदगी का भेद किसे मालूम है?
7. लेखक ने जीवन के साधकों को क्या चुनौती दी है?

लिखित

1. लेखक के अनुसार ज़िंदगी के असली मज़े किसके लिए हैं?
2. चाँदनी की शीतलता का आनंद कैसा मनुष्य उठा पाता है?
3. लेखक ने ज़िंदगी की कौन-सी दो सूरतें बताई हैं और उनमें से किसे बेहतर माना है?
4. 'जनमत की उपेक्षा करके जीने वाला आदमी दुनिया की असली ताकत होता है।' संसार के कुछ महापुरुषों के उदाहरण देते हुए टिप्पणी कीजिए।
5. जीवन में सुख प्राप्त न होना और मौके पर हिम्मत न दिखा पाना – इन दोनों में से लेखक ने किसे श्रेष्ठ माना है और क्यों?

6. पाठ के अंत में दी गई कविता की पंक्तियों में युधिष्ठिर को क्या सीख दी गई है?
7. आशय स्पष्ट कीजिए --
   (क) साहसी मनुष्य सपने उधार नहीं लेता, वह अपने विचारों में रमा हुआ अपनी ही किताब पढ़ता है।
   (ख) जो आदमी सकुशल जीने के लिए जोखिम का हर जगह पर एक घेरा डालता है, वह अंततः अपने ही घेरों के बीच कैद हो जाता है।
   (ग) कामना का अंचल छोटा मत करो, ज़िंदगी के फल को दोनों हाथों से दबाकर निचोड़ो, रस की निर्झरी तुम्हारे बहाए भी बह सकती है।

भाषा-अध्ययन

1. निम्नलिखित वाक्यों को ध्यान से पढ़िए --
   (क) भोजन का असली स्वाद **उसको** मिलता है, **जो** कुछ दिन बिना खाए भी रह सकता है।
   (ख) लहरों में तैरने का **जिन्हें** अभ्यास है, वे मोती लेकर बाहर आएँगे ।
   (ग) **जो** सुखों का मूल्य पहले चुकाते हैं **उन्हें** स्वाद अधिक मिलता है।

   इन वाक्यों में मोटे छपे शब्द 'उसको', 'जो', 'जिन्हें', 'वे' और 'उन्हें' संबंधवाचक सर्वनाम हैं क्योंकि वाक्यों में इनका परस्पर संबंध है। संबंधवाचक सर्वनामों का प्रयोग करते हुए कोई अन्य पाँच वाक्य बनाइए ।
2. इस पाठ में अरबी-फ़ारसी के अनेक शब्द आए हैं जैसे मज़ा, ज़िंदगी। इनके हिंदी रूप हैं – आनंद, जीवन। यहाँ कुछ हिंदी शब्द दिए जा रहे हैं। पाठ में से उनके अरबी-फ़ारसी रूप छाँटकर लिखिए –

   भय, सुगंधित, अनुभव, विशेषता, अंतर, वास्तविक, प्रयास, आवश्यकता।

योग्यता-विस्तार

1. दिनकर कृत 'कुरुक्षेत्र' में से 'भीष्म-युधिष्ठिर' संवाद को पढ़िए और कक्षा में सुनाइए ।
2. साहस और उत्साह का संदेश देने वाली कुछ कहानियों का संकलन कीजिए ।

शब्दार्थ और टिप्पणी

खौफ़ : भय, डर

तरलाई : शीतलता, तरलता

कस्तूरी : एक अत्यंत सुगंधित बहुमूल्य पदार्थ जो एक विशेष प्रकार के नर हिरन की नाभि के पास की गाँठ में पैदा होता है (यह दवा के काम भी आता है)

लाक्षागृह : लाख का घर जिसे पांडवों को मारने के लिए कौरवों ने बनवाया था

विंस्टन चर्चिल : द्वितीय विश्व युद्ध के दौरान ब्रिटेन के प्रधान मंत्री

सिफ़त : विशेषता

मकसद : उद्देश्य, हेतु

पंजा डालना : हासिल करना

हमजोली : संगी-साथी

गोधूलि : संध्या वेला

बँधे हुए घाट का पानी पीना : आराम की ज़िंदगी जीना, चुनौती स्वीकार न करना

दाँव लगाना : बाजी लगाना

मद्धिम : धीमी

अर्नाल्ड बेनेट : इंग्लैंड का उच्चकोटि का विचारक

कबूल : स्वीकार

अंतराल : गहरा तल

मौक्तिक-कोष : मोतियों का भंडार, महान उपलब्धियाँ

निर्झरी : झरना

अरण्य : वन, जंगल

क्रीतदास : खरीदा या मोल लिया हुआ गुलाम

रोप : रोपण, धान आदि की पौद भूमि में लगाना

प्रदीप पंत

प्रदीप पंत का जन्म उत्तरांचल के नैनीताल जिले के हलद्वानी नगर में सन 1941 में हुआ। उन्होंने लखनऊ विश्वविद्यालय से एम.ए. डब्ल्यू. की उपाधि प्राप्त की।

आजीविका के लिए इन्होंने सरकारी नौकरी में प्रवेश लिया और आकाशवाणी के समाचार प्रभाग से जुड़ गए। वहाँ पंद्रह वर्षों तक इन्होंने समाचारों का संपादन किया। तत्पश्चात केंद्रीय समाज कल्याण बोर्ड से संबद्ध हो गए, जहाँ इन्होंने बोर्ड की पत्रिका 'समाज कल्याण' का सफल संपादन किया और फिर वहाँ प्रशासन का काम देखने लगे। सन 2001 में बोर्ड के संयुक्त निदेशक के पद से इन्होंने अवकाश ग्रहण किया। आजकल दिल्ली में रहकर स्वतंत्र लेखन और पत्रकारिता कर रहे हैं।

उपन्यासकार और कहानी लेखक के रूप में प्रतिष्ठित प्रदीप पंत अपने व्यंग्य लेखन के लिए प्रसिद्ध हैं। अब तक इनके चार व्यंग्य संग्रह प्रकाशित हो चुके हैं।

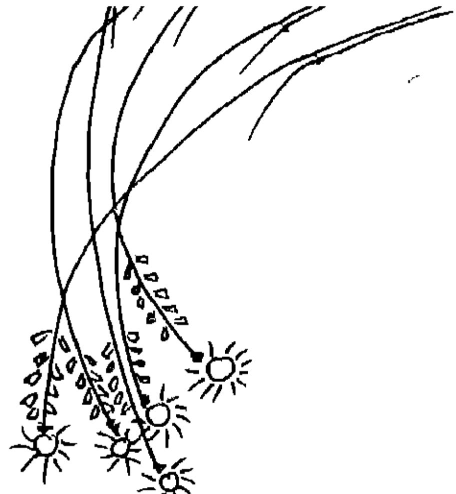
इन्होंने देश-विदेश की अनेक यात्राएँ की हैं। इनके यात्रा-संस्मरण चार पुस्तकों के रूप में प्रकाशित हो चुके हैं। जिनके नाम हैं – **सफ़र-हम-सफ़र, कुछ और सफ़र, लौटने से पहले** तथा **महादेश की दुनिया**।

प्रदीप पंत अनेक पुरस्कारों से सम्मानित हो चुके हैं जिनमें दिल्ली की हिंदी अकादमी और उत्तर प्रदेश हिंदी संस्थान द्वारा प्रदत्त पुरस्कार प्रमुख हैं। प्रदीप पंत के उपन्यास **महामहिम** को साहित्य समाज में विशेष सम्मान प्राप्त हुआ। इन्होंने बच्चों के लिए भी अनेक पुस्तकें लिखी हैं।

यहाँ दिए गए पाठ **चेरापूँजी से आया हूँ** की प्रेरणा लेखक को कविता की इन पंक्तियों से मिली है –

चेरापूँजी से आया हूँ
फिर भी प्यासा .....

चेरापूँजी मेघालय में शिलंग से 53 किलोमीटर दूर है। यह विश्व में सर्वाधिक वर्षा वाले स्थानों में से एक है। किंतु लेखक ने इन बातों को केवल प्रसंगवश ही लिखा है। उनके लेख का प्रमुख स्वर है – सारा देश एक है। यद्यपि हमारे विभिन्न प्रदेशों की अपनी-अपनी विविधता है फिर भी हमारी सभ्यता और संस्कृति हम सबको एक सूत्र में बाँधे रहती है।



चेरापूँजी से आया हूँ

मेघालय – यानी बादलों का घर।

और मेघालय की राजधानी शिलंग? एक हरा-भरा पर्वतीय नगर, जहाँ हर वक्त बादल उमड़ते-घुमड़ते रहते हैं। दूर-दूर तक कहीं बर्फ़ का नाम नहीं, फिर भी अनायास बाबा नागार्जुन की कविता याद आ जाती है –

अमल-धवल गिरि के शिखरों पर
बादल को घिरते देखा है।



इतना बड़ा, स्वच्छ, सुंदर पर्वतीय नगर अपने उत्तर भारत में कहीं नहीं है। ऐसी हरीतिमा भी शायद ही कहीं देखने को मिले। शिलंग का मुख्य बाज़ार अल्मोड़ा के 'लाला बाज़ार' से मिलता-जुलता है। स्त्री-पुरुषों के चेहरे, नाक-नक्श भी कुछ-कुछ वैसे ही। लेकिन न तो अल्मोड़ा का मौसम ही शिलंग जैसा सुहाना है, न अल्मोड़ा में शिलंग जैसी सघन हरीतिमा है।

और शिलंग से चेरापूँजी की ओर जाता मार्ग? दोनों ओर पहाड़ों और दरख्तों से पटा पड़ा है यह ऊँचा-नीचा सर्पाकार रास्ता। रास्ते को पार करते हुए दिखाई पड़ते हैं बादल, बहती है सुहानी हवा और कभी-कभी हो जाती है बूँदाबाँदी।

हमारी जीप शिलंग से 53 किलोमीटर दूर चेरापूँजी की ओर बढ़ रही है। मेरे साथ राज्य के एक अधिकारी श्री संगमा और उनके दो दोस्त बैठे हैं। चलते हुए उन्होंने परिचय कराया था, लेकिन मैं उनके नाम नहीं समझ सका। मैं जीप की खिड़की बंद करते हुए संगमा से पूछता हूँ, "क्या साल-भर यहाँ वर्षा होती रहती है?"

"जी हाँ।" संगमा कहते हैं।

अब हम पहाड़ों को निहारते हुए चेरापूँजी की ओर बढ़ रहे हैं। सड़क के उस पार पहाड़ी कुहरे से घिरी हुई है। कुछ नहीं दिखाई देता, सिवाय धवल-उज्ज्वल कुहरे के। या फिर कहीं-कहीं कुहरे को चीरते हुए कुछ चोटियाँ और वृक्ष नज़र आते हैं।

तीन पर्वतीय अंचलों में बँटा हुआ है मेघालय – खासी पर्वत, गारो पर्वत और जयंतिया पर्वत। और इन्हीं तीन पर्वतीय अंचलों से बने हैं पाँच ज़िले – पूर्वी खासी पर्वत ज़िला, पश्चिमी खासी पर्वत ज़िला, पूर्वी गारो पर्वत ज़िला, पश्चिमी गारो पर्वत ज़िला और जयंतिया पर्वत ज़िला। हर अंचल की अपनी अलग संस्कृति है, रीति-रिवाज, पर्व-उत्सव हैं, लेकिन हर कहीं पारिवारिक व्यवस्था मातृसत्तात्मक है – भूमि, धन, संपत्ति सब माँ से बेटी को मिलती है।

"मातृसत्तात्मक व्यवस्था होने के कारण यहाँ नारी-शोषण की वैसी घटनाएँ नहीं होतीं, जैसी कि देश के अन्य भागों में देखने-सुनने को मिलती हैं," संगमा कहते हैं।

स्त्री का यहाँ वर्चस्व है, यह अहसास गुवाहाटी से मेघालय की सीमा में घुसने के साथ ही होने लगता है। तमाम दुकानों पर स्त्रियाँ सौदा बेचती और बेहिचक बतियाती दिखाई देती हैं। शायद कमोबेश यह स्थिति पूर्वोत्तर के अन्य राज्यों में भी है, भले ही वहाँ मातृसत्तात्मक परिवार व्यवस्था न हो। कुछ साल पहले मणिपुर की राजधानी इम्फाल में भी यही सब देखा

था। स्त्रियों का एक पूरा का पूरा बाज़ार ही है वहाँ, जिसे 'माइती बाज़ार' कहते हैं – यानी माँ का बाज़ार। दिन-दोपहर हुई नहीं कि सिर पर सब्ज़ी, कपड़ों या अन्य सामान के टोकरे रखे स्त्रियाँ इस बाज़ार में आ पहुँचती हैं। दिन-भर सामान की बिक्री कर शाम को अपने-अपने घर लौट पड़ती हैं। किसी प्रकार का वर्गभेद नहीं। यानी अमीर घरों की स्त्रियाँ भी इस 'माइती बाज़ार' में मिल जाएँगी और गरीब घरों की स्त्रियाँ भी। और यह बाज़ार केवल इम्फाल में ही नहीं है, मणिपुर के हर नगर, कस्बे, गाँव में है – वहाँ की संस्कृति का एक अटूट सिलसिला।

बड़ी दिलचस्प बात बताई श्री इम्फाल में मिली एक महिला ने जो लखनऊ की रहनेवाली थी और जिसका लखनऊ विश्वविद्यालय के विधि संकाय के एक मणिपुरी छात्र से प्रेम हो गया था। वह छात्र शिक्षा पूरी करके इम्फाल लौटते समय इस महिला को अपनी पत्नी बनाकर साथ ले आया था। इस उत्तर भारतीय पत्नी ने जब अपनी सास को सवेरे-सवेरे सिर पर टोकरा रखकर बाज़ार जाते देखा तो एक दिन, दो दिन, तीन दिन बीत जाने के बाद आखिर एक दिन उसे टोकरे के साथ सामान बेचने बाज़ार जाने से रोक दिया। सास चेहरे पर उदासी लिए दो-चार दिन रुकी रही, पर आखिर एक दिन वह फिर 'माइती बाज़ार' की ओर चल ही दी। यह घटना धीरे-धीरे सास-बहू के बीच टकराव का कारण बन गई। अंततः एक दिन इस उत्तर भारतीय महिला के मणिपुरी पति ने उसे समझाया, "इसके पीछे कोई आर्थिक मजबूरी नहीं, माइती बाज़ार हमारी समाज-व्यवस्था का, हमारी संस्कृति का सदियों पुराना अंग है। माँ को वहाँ जाने दो, उसे रोको नहीं।"

इम्फाल के काँचीपुर में स्थित मणिपुर विश्वविद्यालय के हिंदी विभाग में आयोजित एक साहित्यिक सम्मेलन में मिली इस उत्तर भारतीय महिला ने हँसते हुए हम लोगों से कहा था, "अगर आप लोग चाहें तो माइती बाज़ार में मेरी सास से आज शाम की सब्ज़ी खरीद सकते हैं।"

हम आगे बढ़ जाते हैं। अब आ गया है माँसमाई गाँव।

कुछ आगे बढ़कर संगमा ने जीप रुकवा दी है। हम सभी नीचे उतर गए हैं। सामने दिखाई पड़ रहा है नोहशंगथियांग प्रपात जो माँसमाई प्रपात के नाम से लोकप्रिय है। पास ही एक पर्यटक बस खड़ी है। उससे उतरकर कुछ दक्षिण भारतीय इस अद्भुत प्रपात को निहार रहे हैं। ऊँचे पहाड़ से सैंकड़ों फुट नीचे पानी लगातार, बेरोकटोक गिर रहा है। लगातार-लगातार गिरता चला जा रहा है — जाने कब से, कितनी सदियों से, इस प्रपात से पानी निरंतर झरता रहता है और कलकल करता हुआ बंगला देश की ओर चला जाता है।

"वाह देखिए, सामने रहा बंगला देश।" संगमा के साथियों में से एक कहता है।

हालाँकि सामने हलका कोहरा है, लेकिन पानी में डूबा हुआ-सा बंगला देश का कुछ मैदानी भाग नज़र आ जाता है।

अभी-अभी, जब जीप से उतरे थे, हलकी धूप थी और अभी, क्षण-भर बाद ही, बादल घिरे और हलकी-हलकी वर्षा होने लगी। मैं संगमा के आगे अपना पुराना सवाल दोहराता हूँ, "क्या साल-भर यहाँ वर्षा होती रहती है?"

संगमा हँसते हुए कहते हैं, "पंत साहब, यह चेरापूँजी है।"

हाँ , ख्याल आया, यह चेरापूँजी है — समुद्र की सतह से कोई तेरह सौ मीटर ऊपर, *जो विश्व में अत्यधिक वर्षा वाले स्थान के लिए प्रसिद्ध है।*

बहुत पहले पढ़ी एक कविता याद आ जाती है —

'चेरापूँजी से आया हूँ,
फिर भी प्यासा....'

हम लोग कभी कलकल-छलछल करते प्रपात को निहार रहे हैं, कभी पानी से घिरे बंगला देश के भूभाग को।

आसपास चाय-पानी की दो-चार छोटी-छोटी दुकानें हैं। हलकी-हलकी ठंड लगने लगी है। हम लोगों ने स्वेटर पहन लिए हैं और एक दुकान से लेकर चाय पीने लगे हैं।

वर्षा फिर बंद हो गई है।

धूप फिर खिल आई है।

इसी तरह वर्षा, धूप, कोहरे की लुका-छिपी का खेल चलता रहता है यहाँ – जी हाँ, इस चेरापूँजी में खासी पर्वत-शृंखलाओं के इस शांत एकांत सौंदर्य स्थल में।

मन करता है, प्रपात को बस निहारते रहो। केवल निहारते ही न रहो, बल्कि उसके जल-कणों को नज़दीक से छू लो। लेकिन नज़दीक जाने का कोई रास्ता नहीं है। और यह अच्छा ही है कि मेघालय सरकार ने इस प्रपात तक जाने का कोई रज्जुमार्ग नहीं बनाया। बनाया होता तो पर्यटन-स्थलों को कमाई के अड्डे में बदल देने वाले तथाकथित 'टूरिस्ट प्रमोटर' इस अछूते प्राकृतिक सौंदर्य-स्थल को नष्ट करने में कोई कसर न रख छोड़ते।

हम लोग अब जीप में बैठकर लौट रहे हैं।

संगमा रास्ते में खासी, जयंतिया और गारो पहाड़ियों के लोगों के बारे में बताने लगते हैं। वह कहते हैं, "खासियों को यहाँ सम्मान की दृष्टि से देखा जाता है। यानी जो खासी है, वह समझ लीजिए कि समाज का प्रतिष्ठित व्यक्ति है।"

"आप?" मैं पूछता हूँ।

"जी हाँ, मैं भी खासी ही हूँ और मेरी पत्नी भी।" संगमा हँसते हुए कहते हैं।

"मैं भी उत्तरप्रदेश के उच्चकुलीन पर्वतीय परिवार से ही हूँ।" हँसते हुए मैं कहता हूँ।

और फिर हम दोनों ठहाका लगाकर हँस पड़ते हैं। हमारा यह ठहाका हम दोनों पर ही व्यंग्य है।

छात्र जीवन में समाजशास्त्र का अध्ययन करते हुए कभी खासी, जयंतिया और गारो पर्वतमालाओं और वहाँ के लोगों के बारे में पढ़ा था और अब, इस पल, अपने को खासी हिल्स में पाकर लगा, उस सुदूर अतीत के सपने में पहुँच गया हूँ। तब मन में उत्सुकता जागी

थी, कैसे होंगे वहाँ के लोग? अब कम से कम खासी पर्वतमालाओं का एक छोर तो देख ही लिया है। और लोग?

याद आता है, बहुत पहले बेलगाँव में एक कर्नाटक निवासी से भेंट हुई थी। मैं कानपुर के क्रांतिकारी श्री सुरेंद्र पांडे के साथ था। कर्नाटक के यह सज्जन उत्तर भारत घूमकर आए थे और पांडे जी को अपने संस्मरण सुना रहे थे। पांडे जी ने सहसा उनसे पूछ लिया था, "उत्तर के लोग तुम्हें कैसे लगे?"

"भारत में जहाँ जाओ, लोग सब जगह एक-से ही हैं।" उन्होंने कहा था, "हाँ, बोली, पहनावे, नाक-नक्श में थोड़ा अंतर है।"

वह स्वाभाविक ही है। भौगोलिक स्थितियाँ ही ऐसा अंतर कर देती हैं। यहाँ इन खासी पर्वतमालाओं के लोग शेष भारतीयों जैसे ही हैं। हाँ, उनके नाक-नक्श, उनके पहनावे, उनकी बोली में ज़रूर अंतर है। उनके पर्व-त्योहार भी अलग हैं। उनके रंगारंग नृत्यों का अपना सौंदर्य है। पिछली रात एक समारोह में खासियों का नोंगक्रेम नृत्य देखा था। उनका प्रमुख नृत्य है यह, जो पाँच दिन धार्मिक उत्सव के अवसर पर किया जाता है। समूह-नृत्य में कई जोड़े स्त्री-पुरुष पाँव थिरक उठते हैं। नृत्य और उत्सव के ज़रिए शांति और संपन्नता की कामना की जाती है और अच्छी फसल के लिए ईश्वर को धन्यवाद दिया जाता है। अपने ढंग का अलग नृत्य है यह – अपने अंचल की विविधता को समेटे हुए, लेकिन इसके पीछे उत्तर और दक्षिण भारत के उन नृत्यों जैसी ही भावना निहित है, जो फसल-कटाई की खुशी में गाँव-गाँव में आयोजित किए जाते हैं। इसी तरह फसल की बुआई या उसके बाद विभिन्न अंचलों में उत्सव मनाए जाते हैं। जयंतिया पहाड़ियों में भी ऐसा ही उत्सव आयोजित किया जाता है हर वर्ष, जिसका नाम है बेहडेनखलाम। नाम में भले ही भिन्नता है, किंतु ऐसे उत्सव देश में हर कहीं मनाए जाते हैं। रात के समारोह में बांग्ला नृत्य भी देखा था – फसल कटाई के हर्षोल्लास का नृत्य। बड़ी-बड़ी लंबी ढोलकों के आकार वाले वाद्यों को साथ लिए अनेक पुरुष मंच पर आ गए थे। उनके साथ थीं स्त्रियाँ। और फिर अपनी लय में डूबे वे जाने कित

देर तक नाचते-गाते रहे थे। संगीत की लयबद्ध धारा बह चली थी। संस्कृति की यह परंपरागत अजस्र धारा जाने कितनी शताब्दियों से बहती चली आ रही है – यहाँ, इन पर्वतमालाओं में ही नहीं , देश के हर कोने में, जिसका नाम कहीं बैसाखी हो जाता है तो कहीं पोंगल या बीहू या कहीं कुछ और।

मैं यही सब सोच रहा हूँ कि तभी एक स्थान पर जीप रुकती है। हम उतरते हैं। यह ऊँची पहाड़ी है। नीचे जंगल।

बगल में एक गोलाकार विशाल पत्थर है। संगमा बताते हैं,"यह प्राकृतिक शिवलिंग है।"

फिर वह कुछ दूर पर वैसे ही एक अन्य शिवलिंग की ओर संकेत करते हैं।

सचमुच प्रकृति का आश्चर्य हैं ये शिवलिंग।

और आश्चर्य तो माँसमाई गाँव की गुफ़ाएँ भी हैं।

हमारी जीप इन गुफ़ाओं की ओर बढ़ रही है। तभी कुछ बच्चे हाथों में बिना जली मशालें लिए दीखते हैं।

जीप रुकती है। संगमा अपनी भाषा में इन हँसते-खिलखिलाते बच्चों से कुछ पूछते हैं-- शायद यह कि एक मशाल कितने की है।

बच्चे एक साथ उत्तर देते हैं।

और संगमा जेब से दो रुपए के दो नोट निकालकर उन्हें देते हैं और दो मशालें ले लेते हैं।

"ये क्यों?" मैं पूछता हूँ।

"गुफ़ाएँ इतनी अँधेरी हैं कि आप मशाल या टॉर्च जलाए बिना उनमें प्रवेश नहीं कर सकते।" संगमा का एक साथी कहता है।

और हम गुफ़ाओं के एकदम निकट पहुँच गए हैं।

द्वार के पास ही अँधेरा है। अंदर तो जाने कितना अँधेरा होगा।

हमने मशालें जला ली हैं।

और हम गुफ़ाओं के अंदर आगे बढ़ रहे हैं। अलग-अलग, ऊपर-नीचे पत्थर ही पत्थर। अभी ये पत्थर गिर पड़ें तो हम लोगों का किसी को पता तक न चले।

लेकिन संगमा बताते हैं, "सदियों से ये गुफ़ाएँ इसी तरह हैं और दूर, बहुत दूर तक चली गई हैं।"

कहीं कोई छेड़छाड़ नहीं की गई है इन प्राकृतिक गुफ़ाओं के साथ। जैसी थीं, वैसी ही रहने दिया गया है।

हम लोग कुछ दूर जाकर लौट पड़ते हैं, जैसे किसी आश्चर्यलोक से लौट रहे हों।

मशालें अब भी जल रही हैं।

हमने उन्हें बुझाकर एक तरफ़ फेंक दिया है।

संगमा बताते हैं, "ये गुफ़ाएँ गाँव वालों की अपनी संपत्ति है, लेकिन गाँव वालों ने इन्हें देखने के लिए टिकट नहीं लगाया है। बस, गाँव के बच्चे मशालें बेचकर आठ-दस रुपए रोज़ कमा लेते हैं। टूरिस्ट सीज़न में आमदनी ज़रूर कुछ बढ़ जाती है।"

अब हम लोग शिलांग की तरफ़ लौट रहे हैं। आते समय सड़क के उस पार जो पहाड़ कोहरे में छिपे हुए थे, वे अब साफ़ दिखाई दे रहे हैं। कोहरा छँट गया है। पहाड़ों से बहते हुए एक के बगल एक दर्जन-भर झरने नज़र आ रहे हैं। झरनों से गिरते पानी का संगीत चारों ओर गूँज रहा है। इस संगीत और दिल्ली, मुंबई की सड़कों के शोर में अंतर है। संगीत और शोर में तो अंतर होता ही है। पर यदि सैंकड़ों फुट ऊपर से गिरते पानी की आवाज़ को शोर भी कहा जाए, तो इस शोर और दिल्ली, मुंबई की सड़कों पर भागते वाहनों के शोर में अंतर है। मन करता है, झरनों के इस शोर और संगीत में सदा-सदा के लिए खो जाओ, लेकिन चाहते हुए भी यह संभव नहीं है। अगले दिन दिल्ली लौटना है — एक महानगर, जो महानगर

कम और महाकस्बा अधिक है, जिसे हम रोज़ जाने कितनी बार कोसते हैं लेकिन अपने ही फैलाए जाल में फँसकर जहाँ रहने के लिए हम अभिशप्त हैं। अकेला मैं ही नहीं, तमाम लोग, जो देश के कोने-कोने से आकर दिल्ली की भीड़ में खो गए हैं, अपनी पहचान गँवा बैठे हैं। उनके पास कहने को बस केवल अपना 'नाम' ही है। धरती और आकाश से, प्रकृति और उसके आश्चर्यों से उनका संपर्क मानो भंग हो गया है।

हम लोग फिर वहीं ऊँची-नीची, सर्पाकार सड़कों पर हैं। दोनों तरफ़ कभी पहाड़ आते हैं तो कभी सपाट, हरी-भरी ज़मीन – खासी पहाड़ के लोगों की ज़मीन, जिस पर उन्होंने खेती की हुई है।

प्रश्न - अभ्यास

मौखिक

1. लेखक ने शिलंग और अल्मोड़ा में क्या समानताएँ और भिन्नताएँ बताई हैं?
2. मेघालय किन तीन पर्वतीय अंचलों में बँटा हुआ है?
3. मेघालय के तीनों पर्वतीय अंचलों की अलग-अलग संस्कृति होने पर भी उनमें क्या समानता है?
4. मातृसत्तात्मक व्यवस्था से क्या लाभ है?
5. प्रपात तक जाने के लिए रज्जुमार्ग न बनाने को लेखक ने अच्छा क्यों माना है?
6. गुफ़ाएँ देखने के लिए टिकट न लगाने के पीछे गाँव वालों की क्या मनोवृत्ति झलकती है?

लिखित

1. 'माइती बाज़ार' का क्या अर्थ है? माइती बाज़ार से मणिपुर की संस्कृति कैसे उजागर होती है?

2. उत्तर भारतीय महिला और उसकी सास के बीच टकराव किस कारण से था?
3. 'हमारा यह ठहाका हम दोनों पर ही व्यंग्य है।' इसमें 'हम दोनों' किनके लिए आया है और ठहाके को व्यंग्य क्यों कहा गया है?
4. भौगोलिक स्थितियों में अंतर होते हुए भी भारत की संस्कृति की परंपरा एक है। कैसे?
5. लेखक ने मॉसमाई गाँव की गुफ़ाओं को प्रकृति का आश्चर्य क्यों कहा है?
6. झरनों के शोर और संगीत में खो जाने का मन होते हुए भी लेखक के लिए ऐसा करना क्यों संभव नहीं था?
7. लेखक ने झरनों और वाहनों की आवाज़ को शोर कहते हुए भी दोनों में अंतर क्यों माना है?
8. 'आपने ही फैलाए जाल में फँसकर जहाँ रहने के लिए हम अभिशप्त हैं।' लेखक ने दिल्ली के जीवन को ऐसा क्यों कहा है?

भाषा-अध्ययन

1. - **एक हरा-भरा पर्वतीय *नगर***, जहाँ हर वक्त बादल उमड़ते-घुमड़ते रहते हैं।
   - कुछ नहीं दिखाई देता सिवाय **धवल उज्ज्वल *कुहरे*** के ।
   - मैं भी उत्तर प्रदेश के **उच्चकुलीन पर्वतीय *परिवार*** से हूँ।

   उपर्युक्त वाक्यों में मोटे शब्दों में छपे अंश संज्ञा पदबंध हैं क्योंकि इनमें नगर, कुहरे और परिवार शब्द संज्ञा हैं और 'एक हरा-भरा पर्वतीय', 'धवल उज्ज्वल' और 'उच्चकुलीन पर्वतीय' पद क्रमशः इनकी विशेषताएँ बता रहे हैं। इस पाठ में से ऐसे तीन अन्य पदबंध छाँटिए।

2. एक ही वाक्य को दो प्रकार से कहा जा सकता है। उदाहरण के लिए निम्नलिखित वाक्यों को देखिए —

   एक प्रकार— यह ऊँचा-नीचा सर्पाकार रास्ता दरख्तों से पटा पड़ा है।

   दूसरा प्रकार — दरख्तों से पटा पड़ा है यह ऊँचा-नीचा सर्पाकार रास्ता ।

   एक प्रकार— सुहानी हवा बहती है और कभी-कभी बूँदाबाँदी हो जाती है !

   दूसरा प्रकार — बहती है सुहानी हवा और कभी-कभी हो जाती है बूँदाबाँदी !

   इन्हें ध्यान से पढ़िए। आप पाएँगे कि कभी-कभी वाक्य संरचना बदल देने से अभिव्यक्ति-सौंदर्य बढ़ जाता है। ऐसा इस यात्रावृत्तांत में भी हुआ है। पाठ में आए ऐसे ही कुछ अन्य वाक्य छाँटिए।

योग्यता-विस्तार

1. प्रस्तुत पाठ एक यात्रावृत्तांत है। पाठ में से यात्रावृत्तांत के निम्नलिखित तत्त्वों को पहचानिए –

   (क) भौगोलिक स्थिति (ख) प्राकृतिक सौंदर्य वर्णन

   (ग) लोक संस्कृति की झलक (घ) लेखक पर हुई प्रतिक्रिया

2. 'महानगर की भीड़ में खोया आदमी' विषय पर एक अनुच्छेद लिखिए।

शब्दार्थ और टिप्पणी

हरीतिमा : हरियाली

वर्चस्व : प्राबल्य, प्राधान्य

सिलसिला : क्रम, शृंखला

संकाय : विभाग

रज्जुमार्ग : पहाड़ों पर आने-जाने के लिए प्रायः मोटी रस्सी से बनाया जाने वाला सीढ़ीनुमा रास्ता है।

टूरिस्ट प्रमोटर : पर्यटकों को आकर्षित करने वाला

अजस्र : अनवरत, निरंतर

अभिशप्त : शापित

शिलंग (शिलांग) : मेघालय की राजधानी

हरिशंकर परसाई

प्रसिद्ध व्यंग्यकार हरिशंकर परसाई का जन्म मध्य प्रदेश के होशंगाबाद ज़िले के जमनिया ग्राम में सन 1922 में हुआ था। प्रारंभिक शिक्षा होशंगाबाद में हुई । उच्च शिक्षा के लिए वे नागपुर चले गए जहाँ इन्होंने विश्वविद्यालय से अंग्रेज़ी में एम.ए. किया । अनेक वर्षों तक इन्होंने स्कूल-कॉलेजों में अध्यापन किया और साथ-साथ लेखन कार्य भी करते रहे ।

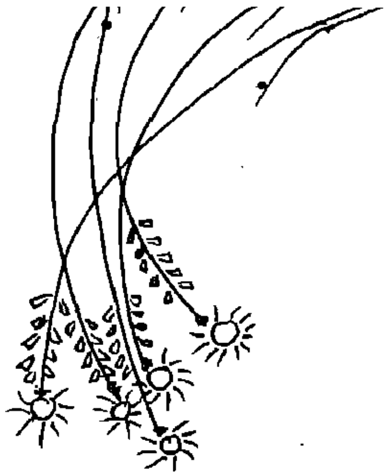
लेखन को पूर्णकालिक कार्य मानते हुए इन्होंने नौकरी को लेखन के मार्ग में बाधक समझा। इन्होंने नौकरी छोड़ दी और जबलपुर में रहकर स्वतंत्र लेखन करने लगे। वहाँ से इन्होंने **वसुधा** नाम की एक साहित्यिक पत्रिका का प्रकाशन शुरू किया। साहित्य-संसार ने पत्रिका का बड़ा स्वागत किया। कई वर्षों तक चलने के बाद आर्थिक घाटे के कारण **वसुधा** का प्रकाशन बंद करना पड़ा ।

आर्थिक विपन्नता के बावजूद हरिशंकर परसाई ने दोबारा नौकरी नहीं की और स्वतंत्र लेखन को ही आजीविका का माध्यम बनाए रखा। यह एक साहसिक कदम था। सन 1995 में इनका स्वर्गवास हो गया।

हरिशंकर परसाई ने प्रचुर लेखन कार्य किया। उनकी कई पुस्तकें प्रकाशित हो चुकी हैं। उनकी पुस्तकों में प्रमुख हैं – **जैसे उनके दिन फिरे, भूत के पाँव पीछे, सदाचार की ताबीज़, बेईमानी की परत, पगडंडियों का ज़माना, शिकायत मुझे भी है, और अंत में, तिरछी रेखाएँ, ठिठुरता हुआ गणतंत्र, विकलांग श्रद्धा का दौर, तब की बात और थी, हँसते हैं रोते हैं, रानी नागफनी की कहानी, तट की खोज, वैष्णव की फिसलन** आदि। **परसाई रचनावली** के छह भाग भी प्रकाशित हो चुके हैं।

हरिशंकर परसाई ने व्यंग्य केवल मनोरंजन के लिए नहीं लिखा । वे व्यंग्य के द्वारा पाठकों का ध्यान व्यक्ति और समाज की विसंगतियों की ओर ले जाते हैं। सामाजिक और राजनीतिक जीवन में फैले हुए भ्रष्टाचार पर उन्होंने बड़ा करारा व्यंग्य किया है।

प्रस्तुत रचना **भेड़ें और भेड़िये** में एक तीखा व्यंग्य है जिसमें चुनाव-व्यवस्था की धज्जियाँ उड़ाई गई हैं। इस रचना में साहित्यकारों, नेताओं, पत्रकारों तथा धर्मगुरुओं पर कड़े प्रहार किए गए हैं। जनता को भेड़ें और चुनाव प्रत्याशियों को भेड़िये कहा गया है जो जनता का शोषण करते हैं। इन भेड़ियों को जिताने वाला वर्ग स्वार्थी बुद्धिजीवियों का है।



भेड़ें और भेड़िये

एक बार एक वन के पशुओं को ऐसा लगा कि वे सभ्यता के उस स्तर पर पहुँच गए हैं, जहाँ उन्हें एक अच्छी शासन-व्यवस्था अपनानी चाहिए।

और, एक मत से यह तय हो गया कि वन-प्रदेश में प्रजातंत्र की स्थापना हो।

पशु-समाज में इस 'क्रांतिकारी' परिवर्तन से हर्ष की लहर दौड़ गई कि सुख-समृद्धि और सुरक्षा का स्वर्ण-युग अब आया और वह आया।

जिस वन-प्रदेश में हमारी कहानी ने चरण धरे हैं, उसमें भेड़ें बहुत थीं — निहायत नेक, ईमानदार, कोमल, विनयी, दयालु, निर्दोष पशु, जो घास तक को फूँक-फूँककर खाता है।

भेड़ों ने सोचा कि अब हमारा भय दूर हो जाएगा। हम अपने प्रतिनिधियों से कानून बनवाएँगे कि कोई जीवधारी किसी को न सताए, न मारे। सब जिएँ और जीने दें। शांति, स्नेह, बंधुत्व और सहयोग पर समाज आधारित हो।

और, इधर भेड़ियों ने सोचा कि हमारा अब संकटकाल आया। भेड़ों की संख्या इतनी अधिक है कि पंचायत में उनका ही बहुमत होगा और अगर उन्होंने कानून बना दिया कि कोई पशु किसी को न मारे, तो हम खाएँगे क्या? क्या हमें घास चरना सीखना पड़ेगा?

ज्यों-ज्यों चुनाव समीप आता, भेड़ों का उल्लास बढ़ता जाता।

ज्यों-ज्यों चुनाव समीप आता, भेड़ियों का दिल बैठता जाता।

एक दिन बूढ़े रियार ने भेड़िये से कहा, "मालिक, आजकल आप बड़े उदास रहते हैं।"

हर भेड़िये के आस-पास दो-चार सियार रहते ही हैं। जब भेड़िया अपना शिकार खा लेता है, तब ये सियार हड्डियों में लगे मांस को कुतरकर खाते हैं और हड्डियाँ चूसते रहते हैं। ये भेड़िये के आस-पास दुम हिलाते चलते हैं, उनकी सेवा करते हैं और मौके-बेमौके "हुआँ-हुआँ" चिल्लाकर उसकी जय बोलते हैं।

तो बूढ़े रियार ने बड़ी गंभीरता से पूछा, "महाराज, आपके मुखचंद्र पर चिंता के मेघ क्यों छाए हैं?" वह सियार कुछ कविता भी करना जानता होगा या शायद दूसरे की उक्ति को अपना बनाकर कहता हो ।

खैर भेड़िये ने कहा, "तुझे क्या मालूम नहीं है कि वन-प्रदेश में नई सरकार बनने वाली है? हमारा राज तो अब गया।"

सियार ने दाँत निपोर कर कहा, "हम क्या जानें महाराज ! हमारे तो आप ही 'माई-बाप' हैं। हम तो कोई और सरकार नहीं जानते। आपका दिया खाते हैं, आपके गुण गाते हैं।"

भेड़िये ने कहा, "मगर अब समय ऐसा आ रहा है कि सूखी हड्डियाँ भी चबाने को नहीं मिलेंगी।"

सियार सब जानता था मगर जानकर भी न जानने का नाटक करना न आता, तो सियार शेर न हो गया होता !

आखिर भेड़िये ने वन-प्रदेश की पंचायत के चुनाव की बात बूढ़े सियार को समझाई और बड़े गिरे मन से कहा, "चुनाव अब पास आता जा रहा है। अब यहाँ से भागने के सिवा कोई चारा नहीं । पर जाएँ भी कहाँ?"

सियार ने कहा, "मालिक सरकस में भरती हो जाइए ।"

भेड़िये ने कहा, "अरे वहाँ भी शेर और रीछ को तो ले लेते हैं, पर हम इतने बदनाम हैं कि हमें वहाँ भी कोई नहीं पूछता ।"

"तो," सियार ने खूब सोचकर कहा, "अजायबघर में चले जाइए ।"

भेड़िये ने कहा, "अरे, वहाँ भी जगह नहीं है। सुना है वहाँ तो आदमी रखे जाने लगे हैं।"

बूढ़ा सियार अब ध्यानमग्न हो गया । उसने एक आँख बंद की, नीचे के होंठ को ऊपर के दाँत से दबाया और एकटक आकाश की तरफ़ देखने लगा जैसे विश्वात्मा से कनेक्शन जोड़ रहा हो । फिर बोला, " बस सब समझ में आ गया । मालिक, अगर पंचायत में आप की भेड़िया जाति का बहुमत हो जाए तो?"

भेड़िया चिढ़कर बोला, "कहाँ की आसमानी बातें करता है? अरे हमारी जाति कुल दस फ़ीसदी है और भेड़ें तथा अन्य छोटे पशु नब्बे फ़ीसदी । भला वे हमें काहे को चुनेंगे ! अरे, कहीं ज़िंदगी अपने को मौत के हाथ सौंप सकती है? मगर हाँ, ऐसा हो सकता तो क्या बात थी !"

बूढ़ा सियार बोला, "आप खिन्न मत होइए सरकार ! एक दिन का समय दीजिए । कल तक कोई योजना बन ही जाएगी । मगर एक बात है। आपको मेरे कहे अनुसार कार्य करना पड़ेगा ।"

मुसीबत में फँसे भेड़िये ने आखिर सियार को अपना गुरु माना और आज्ञापालन की शपथ ली।

दूसरे दिन बूढ़ा सियार अपने तीन सियारों को लेकर आया । उनमें से उसने एक को पीले रंग में रँग दिया था, दूसरे को नीले में और तीसरे को हरे में ।

भेड़िये ने देखा और पूछा, "अरे ये कौन हैं?" बूढ़ा सियार बोला, " ये भी सियार हैं सरकार, मगर रँगे सियार हैं। आपकी सेवा करेंगे। आपके चुनाव का प्रचार करेंगे।"

भेड़िये ने शंका की, "मगर इनकी बात मानेगा कौन? ये तो वैसे ही छल-कपट के लिए बदनाम हैं।"

सियार ने भेड़िये का हाथ चूमकर कहा, "बड़े भोले हैं आप सरकार ! अरे मालिक, रूप-रंग बदल देने से तो सुना है आदमी तक बदल जाते हैं। फिर ये तो सियार हैं।"

और, तब बूढ़े सियार ने भेड़िये का भी रूप बदला। मस्तक पर तिलक लगाया, गले में कंठी पहनाई और मुँह में घास के तिनके खोंस दिए। बोला, "अब आप पूरे संत हो गए। अब भेड़ों की सभा में चलेंगे। मगर तीन बातों का ख्याल रखना – अपनी हिंसक आँखों को ऊपर मत उठाना, हमेशा ज़मीन की ओर देखना और कुछ बोलना मत, नहीं तो सब पोल खुल जाएगी और वहाँ बहुत-सी भेड़ें आएँगी, सुंदर-सुंदर, मुलायम-मुलायम, तो कहीं किसी को तोड़ मत खाना ।"

भेड़िये ने पूछा, "लेकिन ये रँगे सियार क्या करेंगे? ये किस काम आएँगे?"

बूढ़ा सियार बोला, "ये बड़े काम के हैं। आपका सारा प्रचार तो ये ही करेंगे। इन्हीं के बल पर आप चुनाव लड़ेंगे। यह पीला वाला सियार बड़ा विद्वान है, विचारक है, कवि भी है, लेखक भी। यह नीला सियार नेता और पत्रकार है। और यह हरा धर्मगुरु। बस अब चलिए।"

"ज़रा ठहरो।" भेड़िये ने बूढ़े सियार को रोका, "कवि, लेखक, नेता, विचारक – ये तो सुना है बड़े अच्छे लोग होते हैं। और ये तीनों ...."

बात काटकर सियार बोला, "ये तीनों सच्चे नहीं हैं, रँगे हुए हैं महाराज। अब चलिए, देर मत करिए।"

और वे चले। आगे बूढ़ा सियार था, उसके पीछे रँगे सियारों के बीच भेड़िया चल रहा था – मस्तक पर तिलक, गले में कंठी, मुख में घास के तिनके। धीरे-धीरे चल रहा था, अत्यंत गंभीरतापूर्वक, सिर झुकाए विनय की मूर्ति !

उधर एक स्थान पर सहस्रों भेड़ें इकट्ठी हो गई थीं, उस संत के दर्शन के लिए जिसकी चर्चा बूढ़े सियार ने फैला रखी थी।

चारों सियार भेड़िये की जय बोलते हुए भेड़ों के झुंड के पास आए ।

बूढ़े सियार ने एक बार ज़ोर से संत भेड़िये की जय बोली ! भेड़ों में पहले से ही यहाँ-वहाँ बैठे सियारों ने भी जयध्वनि की।

भेड़ों ने देखा तो वे बोलीं, "अरे भागो, यह तो भेड़िया है।"

तुरंत बूढ़े सियार ने उन्हें रोककर कहा, "भाइयो और बहनो । अब भय मत करो । भेड़िया राजा संत हो गए हैं। उन्होंने हिंसा बिलकुल छोड़ दी है। उनका 'हृदय परिवर्तन' हो गया है। वे आज सात दिनों से घास खा रहे हैं। रात-दिन भगवान के भजन और परोपकार में लगे रहते हैं। उन्होंने अपना जीवन जीव-मात्र की सेवा में अर्पित कर दिया है। अब वे किसी का दिल नहीं दुखाते, किसी का रोम तक नहीं छूते। भेड़ों से उन्हें विशेष प्रेम है। इस जाति ने जो कष्ट सहे हैं, उनकी याद करके कभी-कभी भेड़िया संत की आँखों में आँसू आ जाते हैं। उनकी अपनी भेड़िया जाति ने जो अत्याचार आप पर किए हैं उनके कारण भेड़िया संत का माथा लज्जा से जो झुका है, सो झुका ही हुआ है। परंतु अब वे शेष जीवन आपकी सेवा में लगाकर तमाम पापों का प्रायश्चित करेंगे। आज सवेरे की ही बात है कि एक मासूम भेड़ के बच्चे के पाँव में काँटा लग गया, तो भेड़िया संत ने उसे दाँतों से निकाला, दाँतों से! पर जब वह बेचारा कष्ट से चल बसा, तो भेड़िया संत ने सम्मानपूर्वक उसकी अंत्येष्टि-क्रिया की। उनके घर के पास हड्डियों का जो ढेर लगा है उसके दान की घोषणा उन्होंने आज ही सवेरे की। अब तो वे सर्वस्व त्याग चुके हैं। अब आप उनसे भय मत करें। उन्हें अपना भाई समझें। बोलो, सब मिलकर संत भेड़िया जी की जय ! "

भेड़िया जी अभी तक उसी तरह गरदन डाले विनय की मूर्ति बने बैठे थे। बीच में कभी-कभी सामने की ओर इकट्ठी भेड़ों को देख लेते और टपकती हुई लार को गुटक जाते।

बूढ़ा सियार फिर बोला, "भाइयो और बहनो, मैं भेड़िया संत से अपने मुखारविंद से आपको प्रेम और दया का संदेश देने की प्रार्थना करता पर प्रेमवश उनका हृदय भर आया है, वे गद्‌गद हो गए हैं और भावातिरेक से उनका कंठ अवरुद्‌ध हो गया है। वे बोल नहीं सकते। अब आप इन तीनों रंगीन प्राणियों को देखिए। आप इन्हें न पहचान पाए होंगे। पहचानें भी कैसे? ये इस लोक के जीव तो हैं नहीं। ये तो स्वर्ग के देवता हैं जो हमें सदुपदेश देने के लिए पृथ्वी पर उतरे हैं। ये पीले विचारक हैं, कवि हैं, लेखक हैं। नीले नेता हैं और स्वर्ग के पत्रकार हैं और हरे वाले धर्मगुरु हैं। अब कविराज आप को स्वर्ग-संगीत सुनाएँगे। हाँ कवि जी ...."

पीले सियार को 'हुआँ-हुआँ' के सिवा कुछ और तो आता ही नहीं था। 'हुआँ-हुआँ' चिल्ला दिया। शेष सियार भी 'हुआँ-हुआँ' बोल पड़े। बूढ़े सियार ने आँख के इशारे से शेष सियारों को मना किया और चतुराई से बात को यों कहकर सँभाला, "भई कवि जी तो कोरस में गीत गाते हैं। पर कुछ समझे आप लोग? कैसे समझ सकते हैं? अरे, कवि की बात सबकी समझ में आ जाए तो वह कवि काहे का? उनकी कविता में से शाश्वत के स्वर फूट रहे हैं। वे कह रहे हैं कि जैसे स्वर्ग में परमात्मा वैसे ही पृथ्वी पर भेड़िया। हे भेड़िया जी, महान ! आप सर्वत्र व्याप्त हैं, सर्वशक्तिमान हैं। प्रातः आपके मस्तक पर तिलक करती है, साँझ की लाली आपका मुख चूमती है, पवन आप पर पंखा करता है और रात्रि को आपकी ही ज्योति लक्ष-लक्ष खंड होकर आकाश में तारे बनकर चमकती है। हे विराट ! आपके चरणों में इस क्षुद्र का प्रणाम है।"

फिर नीले रंग के सियार ने कहा, "निर्बलों की रक्षा बलवान ही कर सकते हैं। भेड़ें कोमल हैं, निर्बल हैं, अपनी रक्षा नहीं कर सकतीं। भेड़िये बलवान हैं इसलिए उनके हाथ में अपने हितों को छोड़ निश्चिंत हो जाओ, वे भी तुम्हारे भाई हैं। तुम एक ही जाति के हो। तुम भेड़, वे भेड़िये। कितना कम अंतर है ! और बेचारे भेड़िये व्यर्थ ही बदनाम कर दिए गए हैं कि वे भेड़ों को खाते हैं। अरे खाते और हैं हड्डियाँ उनके द्‌वार पर फेंक जाते हैं। ये व्यर्थ

बदनाम होते हैं। तुम लोग तो पंचायत में बोल भी नहीं पाओगे। भेड़िये बलवान होते हैं। यदि तुम पर कोई अन्याय होगा, तो डटकर लड़ेंगे। इसलिए अपने हित की रक्षा के लिए भेड़ियों को चुनकर पंचायत में भेजो। बोलो संत भेड़िया की जय !"

फिर हरे रंग के धर्मगुरु ने उपदेश दिया, "जो यहाँ त्याग करेगा, वह उस लोक में पाएगा। जो यहाँ दुःख भोगेगा, वह वहाँ सुख पाएगा। जो यहाँ राजा बनाएगा, वह वहाँ राजा बनेगा। जो यहाँ वोट देगा, वह वहाँ वोट पाएगा। इसलिए सब मिलकर भेड़िया को वोट दो। वे दानी हैं, परोपकारी हैं, संत हैं। मैं उनको प्रणाम करता हूँ।"

यह एक भेड़िये की कथा नहीं है, यह सब भेड़ियों की कथा है। सब जगह इस प्रकार प्रचार हो गया और भेड़ों को विश्वास हो गया कि भेड़ियों से बड़ा उनका कोई हित-चिंतक और हित-रक्षक नहीं है।

और, जब पंचायत का चुनाव हुआ तो भेड़ों ने अपनी हित-रक्षा के लिए भेड़ियों को चुना।

और, पंचायत में भेड़ों के हितों की रक्षा के लिए भेड़िये प्रतिनिधि बनकर गए।

और, पंचायत में भेड़ियों ने भेड़ों की भलाई के लिए पहला कानून यह बनाया – हर भेड़िये को सवेरे नाश्ते के लिए भेड़ का एक मुलायम बच्चा दिया जाए, दोपहर के भोजन में एक पूरी भेड़ तथा शाम को स्वास्थ्य के ख्याल से कम खाना चाहिए, इसलिए आधी भेड़ दी जाए।



प्रश्न - अभ्यास

मौखिक

1. वन के पशुओं ने शासन व्यवस्था की आवश्यकता क्यों महसूस की?
2. पशुओं ने किस शासन व्यवस्था को अच्छा माना?
3. प्रजातंत्र की स्थापना की बात से पशु समाज में हर्ष की लहर क्यों दौड़ गई?
4. भेड़ों की सभा में जाने के लिए भेड़िये ने क्या रूप धारण किया?
5. बूढ़े सियार ने रँगे हुए सियारों का परिचय किन शब्दों में दिया?

लिखित

1. प्रजातंत्र की स्थापना के समाचार से भेड़ों और भेड़ियों पर भिन्न-भिन्न क्या प्रतिक्रिया हुई?
2. 'हर भेड़िये के आस-पास दो-चार सियार रहते ही हैं।' यह कथन मानव-समाज पर किस प्रकार लागू होता है?
3. बूढ़ा सियार नई सरकार बनने की बात जानकर भी अनजान क्यों बन रहा था?
4. बूढ़े सियार ने भेड़िये को चुनाव जीतने की क्या तरकीब बताई? अपने शब्दों में वर्णन कीजिए।
5. बूढ़े सियार ने भेड़िये के 'हृदय-परिवर्तन' के क्या क्या प्रमाण दिए?
6. भेड़ों को संदेश देने में भेड़िये की असमर्थता के बारे में बूढ़े सियार ने क्या कारण बताए?
7. बूढ़े सियार ने पीले सियार की 'हुआँ-हुआँ' ध्वनि की किस प्रकार व्याख्या की?
8. नीले और हरे सियार ने भेड़िये का गुणगान कैसे किया?
9. चुनाव से पूर्व दिए गए आश्वासन के संदर्भ में चुनाव के बाद बनाए गए पहले कानून पर टिप्पणी कीजिए।
10. 'प्रचार-तंत्र गलत को सही और सही को गलत सिद्‌ध करने में सफल हो सकता है' — प्रस्तुत कहानी के आधार पर इस कथन की पुष्टि कीजिए।
11. निम्नलिखित कथनों में निहित व्यंग्य को स्पष्ट कीजिए —

    (क) कवि की बात सबकी समझ में आ जाए तो वह कवि काहे का?

(ख) भेड़ों से उन्हें विशेष प्रेम है। इस जाति ने जो कष्ट सहे हैं, उनकी याद करके कभी-कभी भेड़िया संत की आँखों में आँसू आ जाते हैं।

(ग) यह एक भेड़िये की कथा नहीं है, यह सब भेड़ियों की कथा है।

12. यह कथा आज की चुनावी राजनीति को उजागर करती है। सिद्ध कीजिए।

भाषा-अध्ययन

1. निम्नलिखित समस्त पदों का विग्रह करते हुए समास का नाम बताइए –
   शासन-व्यवस्था, मुखचंद्र, स्वर्ण-युग, छल-कपट, ध्यानमग्न, सुख-समृद्धि, हित-रक्षक ।
2. पाठ में भेड़ों की विशेषताएँ बताने के लिए निम्नलिखित विशेषण प्रयुक्त हुए हैं –
   नेक, ईमानदार, कोमल, विनयी, दयालु, निर्दोष ।
   आपकी दृष्टि में भेड़िये और बूढ़े सियार के चरित्र-चित्रण के लिए कौन-कौन से विशेषण उपयुक्त होंगे?

योग्यता -विस्तार

1. पाठ में से उन अंशों को चुनिए, जिनमें मानव-समाज के विभिन्न वर्गों पर चुटीला व्यंग्य हुआ है।
2. 'चुनावी वायदे : कितने सच्चे, कितने खोखले' वर्तमान राजनीति के संदर्भ में इस संबंध में चर्चा कीजिए ।

शब्दार्थ और टिप्पणी

निहायत : अत्यधिक, बहुत ज़्यादा

फूँक-फूँक कर खाना : सोच-समझ कर कार्य करना ।

बंधुत्व : भाई चारे की भावना

उल्लास : प्रसन्नता, खुशी

दाँत निपोरना : गिड़गिड़ाना

चारा : उपाय

दिल बैठना : घबरा जाना

अजायबघर : दुर्लभ या पुरानी वस्तुओं का संग्रहालय

फ़ीसदी : प्रतिशत

आसमानी बातें करना : ऊँची-ऊँची बातें करना ।

खिन्न : उदासीन, चिंतित, अप्रसन्न

रँगा सियार : कपटी व्यक्ति

प्रायश्चित : पश्चाताप

अंत्येष्टि : अंतिम संस्कार

गद्गद होना : प्रेम आदि के अतिरेक से गला भर आना, हर्ष

भावातिरेक : भाव विह्वलता, अधिक भावुक होना

कंठ अवरुद्ध होना : गला रुँध जाना, भावुकता के कारण बोल न पाना

सदुपदेश : उत्तम शिक्षा, उचित सलाह

लक्ष-लक्ष : लाखों

क्षुद्र : तुच्छ

प्रभाकर द्विवेदी

प्रभाकर द्विवेदी का जन्म मध्य भारत की रियासत धार में सन 1933 में हुआ। बचपन विभिन्न स्थानों पर बीता। प्रारंभिक शिक्षा भी विभिन्न कस्बों और विभिन्न जनपदों में हुई। उच्च शिक्षा लखनऊ विश्वविद्यालय में प्राप्त की।

आजीविका के लिए विभिन्न नौकरियाँ कीं। भारतीय ज्ञानपीठ में किताबें बेचीं। नागरी प्रचारिणी सभा, वाराणसी के 'हिंदी-विश्वकोश' में सहायक संपादक रहे। राउरकेला स्टील प्लांट में जन-संपर्क अधिकारी का काम किया। राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद्, नई दिल्ली के प्रकाशन विभाग में मुख्य संपादक रह कर सन 1994 में सरकारी नौकरी से अवकाश ग्रहण किया। आजकल दिल्ली में स्वतंत्र रूप से लेखन कर रहे हैं।

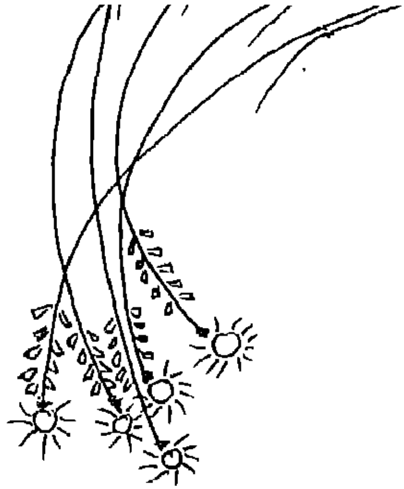
शैशवकाल से ही प्रभाकर द्विवेदी की रुचि शौकिया भ्रमण में थी। उन्होंने इस प्रकार के भ्रमण के विवरण पहले तो डायरी के रूप में लिखे बाद में रिपोर्ताज के रूप में प्रकाशित करवाए। बी.ए. में पढ़ते समय गरमी की छुट्टियों में एक ग्रामीण नदी के किनारे उन्होंने भ्रमण किया। छुट्टियों के बाकी बचे भाग में भ्रमण का वृत्तांत लिख डाला जो भारतीय ज्ञानपीठ द्वारा प्रकाशित किया गया। इस रचना का नाम है – **पार उतरि कहँ जइहौ।**

इनकी अन्य पुस्तकों में से कुछ हैं –

धूप में सोई नदी, मेरी अंतिम कविता, इकाइयों के बीच, वही आदिम आँच, मरुभूमि में खोई नदी, फिर बहुत दिन बाद, शीतला बहू का प्रसंग, किसको नमन करूँ।

यहाँ **पार उतरि कहँ जइहौ** का अंतिम अंश दिया जा रहा है। चिलचिलाती धूप में भ्रमण करते हुए लेखक को लगता है कि इस भ्रमण का अंत यहीं होना चाहिए। गरमी से बेहाल हुए लोग

इंद्र भगवान से वर्षा की याचना करते हैं। गाँव के बच्चे कीचड़ में लोट कर वर्षा के देवता से पानी माँगते हैं। तभी लेखक कीचड़ में फिसल जाता है। उसे अच्छा लगता है क्योंकि यह तो वर्षा मंगल है, जन-जन का त्योहार है जिसमें व्यक्ति समाज का हो जाता है। फिर वह भी इस जनसमूह का अंग क्यों न बन जाए!



धरती की गंध

छोटी सी ग्रामीण नदी। नाम मनोरामा। लगा जैसे अपनी ही हो। उसके किनारे-किनारे दूर तक भ्रमण करने की इच्छा मन में जागी। समय की कमी न थी। सामने पसरी पड़ी थीं गरमी की छुट्टियाँ।

नाले के आकार वाली मनोरामा के किनारे-किनारे कई दिनों तक चलता रहा। शुरू में पानी मटमैला, कीचड़-सना था। ज्यों-ज्यों नदी की चौड़ाई बढ़ी, उसके इस्तेमाल के तरीके भी बढ़ते गए। पानी में नहाते हुए, कपड़े धोते हुए, भैंसों को नहलाते हुए लोग दिखते रहे ।

चिलचिलाती धूप में छाँव तलाशता हुआ मैं आगे बढ़ता गया। ग्रीष्म की तपन सह नहीं पा रहा था। गरमी से बेहाल पशु नदी के गंदे पानी में लोट रहे थे। किनारे के पेड़ की छाँह में चरवाहे कौड़ी या चौसर खेल रहे थे। छोटे बच्चे गोट्टी खेल रहे थे।

लगता है कि युगों से ऐसा ही चला आया होगा। यही नदी-तट होगा, ऐसे ही खेत-परती। चरवाहे और गोरू भी इसी प्रकार। सब कुछ इसी प्रकार। फिर भी हर इकाई स्वयं में संपूर्ण

होगी। हर इकाई की अपनी कथा होगी। संपूर्ण तट-कथा एक है किंतु इस तट-कथा का प्रत्येक बिंदु एक बिंदु-कथा कहने को लालायित होगा। कहाँ तक सुना जाए – कहाँ तक कहा जाए? यह एक चिरंतन कथा है। यह मन की कथा है। मन ही की आकांक्षा-वासना है। मन दीवारों में घिरकर बैठा रहे तो उसकी कथा वहीं तक है। पर यह इतना संकोची और गंभीर है तो नहीं। यह तो सदैव उड़ता है। इसके पंखों को कोई बाँध पाया है आज तक?

अगम-दुर्गम पथों का विजेता है यह मन । जानी-पहचानी राहों को उपेक्षित करने वाला है यह मन।

मन, तू पार उतरि कहँ जइहौ ।
आगे पंथी पंथ न कोई, कूच मुकाम न पइहौ ।

सेवार से ढकी मनोरामा के किनारे-किनारे दस बजे तक चला। तन भी थका, मन भी। एक सद्गृहस्थ के घर रुका। गाँव में बनिये की दुकान से चावल खरीद लाया। घर से बटलोई गाँग ली। नहाकर अहरा सुलगाया। चावल पक गया। गृहिणी ने जब यह जाना कि गाँव के अहीर के यहाँ दही खरीदने जा रहे हैं तो अपने यहाँ से ले आई ।

खाकर, बटलोई माँजकर, ओसारे में लेट रहा।

गरमी से बेहाल गाँव के कुछ लड़के पानी माँगने को आए। पानी से कीचड़ बना वे घर के सामने लोटने लगे :

कारे बदरा पानी दे
पानी दे गुड़ धानी दे
पानी दे पानी दे
बरखा दे चानी दे
कारे बदरा पानी दे

क्या अब भी इंद्र भगवान प्रसन्न न होंगे?

ऊष्मा सही नहीं जाती। उसमें प्राण फँसते हैं। पसीने में भी नींद आ ही जाती है।

आँख खुली तो कुछ उजले-उजले बादल घिरे थे। छाँह किए थे, घाम न था। पर गरमी थी। सब लोग रह-रहकर बादलों की ओर देख लेते थे। यक्ष ने भी इतनी आतुरता से न देखा होगा।

"एक लहरा गिर जाता तो तपन मिट जाती।"

" फिर चाहे तो ना ही बरसता।"



"आम-जामुन पानी पाते ही मिठाय जाते।"

"पसु-प्रानी सीतल हुइ जाते।"

पानी पानी पानी।

बरखा बरखा बरखा।

फिर आँख लग गई। खुली तो 'टप-टप-टप' बूँदें गिर रही थीं। बड़ी-बड़ी बिड़र बूँदें गिर रही थीं टप-टप। थोड़ी-सी गिरकर रुक गईं।

बरसना रुका तो पानी सूख चुका था। धरती की प्यास कितनी चिरंतन है।

ओसारे में बैठा था। हवा का एक झोंका दक्खिन ओर के खेतों से आया तो सुगंध से मन भर गया। वनतुलसी की पत्तियों की महक। ऐसी गंध कि बैठा न रहा जाय। इच्छा हो कि पत्तियों का एक डंठल तोड़ लाएँ और हाथ में लिए बैठे रहें। सफ़ेदे की पत्तियों की महक-सी गंध।

उठकर खेत में गया। किंतु वहाँ कहीं वनतुलसी नहीं। पर महक थी। इधर-उधर देखा-ढूँढ़ा-खोजा। पर वहाँ कहीं नहीं। महक नाक में भरी आ रही थी।

गृहस्वामी ने पूछा, "क्या ढूँढ़ रहे हैं?"

"यहाँ वनतुलसी तो है नहीं। यह महक कहाँ से आती है?"

हँसे वे, "वनतुलसी नहीं, यह धरती की साँस है। पानी पीकर धरती साँस लेती है तो ऐसी ही गमक देती है।"

धरती की सुवास।



सुना था कि धरती की सोंधी गंध होती है। आज जाना कि वह क्या होती है।

गंध फूलों में होती है, मंजरियों में होती है ! मोथे और कचूर की जड़ में भी होती है। पर इन सबकी — हम सबकी जो माँ है, उस आद्या की तुष्टि-निश्वास में भी गंध होती है। वह गंध है जो नासिका को, मन को खींचती है।

मन देस-देस घूमा-भटका, पर आज आकर वह सुवास-बिंदु पाया जहाँ मन टिका है। असंख्य बूँदें गिरीं, बादलों ने भटकना छोड़ा तब धरती ने सुवास दी।

माँ धरती, तुम्हें असंख्य प्रणाम !

अलस भाव से चारपाई पर आ बैठा। आगे जाने की इच्छा न हुई। लगा कि जैसे सब कुछ पा लिया। अब और कहाँ चलूँ। संघर्ष के बाद मिलने वाले आशाप्रद फल का जो संतोष होता है वह मन को विश्राम देता है। वह विश्वास पाया।

थोड़ी देर में और बादल घिरे। इस बार गरजे भी —

गड़ ड़ ड़ ऽ ऽ ऽ गड़ गड़ गड़ गड़ गड़ ड़ ड़ ड़

जैसे कहीं नगाड़ा बजा हो ताज़ियों के उठने का —

कुडुक्कुडुक्कड़ड़झँइक्झक्कड़........

सब ओर छाँह घिर आई। हवा बही तेज़। और फिर वर्षा आई । पहले बूँदें छिटकीं फिर झीनी-झीनी बुनिया मेहा बरसे। फिर पानी गिरा। फिर मूसलाधार। सामने पानी ही पानी हो गया। तब फिर बूँदें पड़ने लगीं। बूँद गिरती है तो पानी में बिंदु बनता है। बिंदु का वृत्त बनता है। बूँदें गिरती हैं — चूड़ियाँ बनती हैं। कई-कई चूड़ियाँ। हर चूड़ी पूरी बन जाती है — संपूर्ण वृत्त।

एक चूड़ी दूसरी को काटती भी है पर स्वयं पूर्णता को प्राप्त कर और दूसरी को भी पूर्ण हो जाने का मौका देकर। हर बिंदु की अपनी कथा है। हर कथा स्वयं में पूर्ण है। फिर भी एक कथा है तट की – तट-कथा।

शाम तक बारिश रुकी नहीं। अच्छा लगा।

शाम को कहाँ जाऊँ? फिर अहरा सुलगाया। खिचड़ी बनी। बरसना रुक गया था। आकाश निर्मल हो गया था। चारों ओर हर चीज़ धुली हुई थी। बचपन में हृदय का आनंद कागज़ की नोका में लहराता था। पर अब बचपन कहाँ! यात्रा तो चलती ही रहेगी। नदी-तीरे खड़ा हो गया। इतनी वर्षा में ही पानी बढ़ गया था, पर कुछ ही।

सोचा था कि इन नदी माँ के साथ-साथ इनके मुहाने तक चलूँगा। पर ऐसा न हो पाया, न हो पाएगा ही। अच्छा ही है।

ये जो युगों से बहती आई हैं, बिंदु से बिंदु को मिलाती आई हैं, उन्हें नाप पाना मेरे जैसे बिंदु के शतांश के लिए संभव है क्या? यदि जड़ दूरी को नाप भी लेता तो क्या वह उन्हें नापना हो पाता?

माँ की गरिमा को कौन नाप पाया है !

प्रणाम है तुम्हारी इस गरिमा को। प्रणाम है तुम्हें। प्रणाम है तुम्हारी कथा को।

अंतर से प्रणाम किया। पर अहंकारी देह झुक न पाई नतशिर होकर माँ के सम्मुख। लौट पड़ा।

ताल तलैयों में पानी भर गया। खेतों में भी। मेढकों ने सुर मिलाए :

मेक मेंको, मेक मेंको
दुआर छेंको, मेक मेंको
मेंको मेंको मेंको मेंको

धुले आकाश में जो सूर्य उदय होता है वह कितना नेत्ररंजक! ग्रीष्म की धूल बैठ गई। वातावरण निर्मल हो गया।

खेतों में लोग आ गए। किसानों ने हल-बैल सँभाले। स्त्रियाँ घास चिखुरने लगीं। बच्चे कौतुक देखने लगे। सबकी देह कीचड़ हो गई फिर भी सब लगे हैं। यह वर्षा मंगल है। यह है श्रम का आमंत्रण।

मेंड़-मेंड़ चल रहा था कि रपटकर गिर गया। कपड़ों में कीचड़ पुत गई। पर खिसियाहट की हँसी न हँसा। अच्छा ही लगा। जहाँ इतने लोग वर्षा मंगल कर रहे हैं, मैं ही कैसे वंचित रहूँ ! माँ धरती के चंदन का लेप मिला। इस प्रसाद के सौभाग्य की वेला को प्रणाम है ! प्रणाम है !

प्रश्न - अभ्यास

मौखिक

1. भ्रमण करने के लिए समय की कमी क्यों नहीं थी?
2. नदी के पानी के इस्तेमाल के तरीके क्यों बढ़ते गए?
3. तट-कथा के प्रत्येक बिंदु से क्या तात्पर्य है?
4. लेखक ने तट-कथा को चिरंतन कथा क्यों कहा है?
5. लेखक अपने आपको अधिक कहने-सुनने में क्यों असमर्थ पाता है?
6. मन की कथा कब सीमित हो जाती है?
7. मन सदैव क्यों उड़ता रहता है?
8. 'मन, तू पार उतरि कहँ जइहौ ।
   आगे पंथी पंथ न कोई, कूच मुकाम न पइहौ।'
   इन पंक्तियों में कवि कहता है कि यात्रा का प्रयास व्यर्थ है। दिए गए विकल्पों में से सर्वाधिक उपयुक्त उत्तर पर निशान लगाइए –

(क) आगे का पथ अति दुर्गम है।

(ख) इस यात्रा का कोई ओर-छोर नहीं है।

(ग) तू जहाँ है, वहीं विश्राम कर लेना ठीक है।

(घ) रास्ते में भटकने का डर है।

9. लेखक ने धरती की साँस किसे कहा है? क्यों?

10. कपड़ों के कीचड़ से सन जाने पर भी लेखक अपने पर हँस क्यों नहीं पाया?

11. लेखक ने माँ धरती के चंदन का लेप किसे कहा है?

लिखित

1. मन जानी-पहचानी राहों को उपेक्षित कर अगम-दुर्गम पथों की ओर क्यों जाता है?
2. गाँव के लड़कों का पानी माँगना किस लोक धारणा को दर्शाता है?
3. 'आद्या की तुष्टि-निश्वास में भी गंध होती है।' इस पंक्ति में किस ओर संकेत है?
4. गिरती हुई बूँदों से बनते हुए विभिन्न दृश्य-चित्रों का वर्णन अपने शब्दों में कीजिए।
5. आशय स्पष्ट कीजिए –

   (क) मन देस-देस घूमा-भटका, पर आज आकर वह सुवास बिंदु पाया जहाँ मन टिका है। असंख्य बूँदें गिरीं बादलों ने भटकना छोड़ा तब धरती ने सुवास दी।

   (ख) यदि जड़ दूरी को नाप भी लेता तो क्या वह उन्हें नापना हो पाता?
6. 'धरती की गंध' शीर्षक की सार्थकता पर टिप्पणी कीजिए। इसके स्थान पर कोई अन्य उपयुक्त शीर्षक सुझाइए ।

भाषा-अध्ययन

इस रचना में ठेठ आंचलिक परिवेश उभरकर आया है। आंचलिक भाषा के प्रयोग छाँटिए और उनके मानक रूप लिखिए ।

योग्यता -विस्तार

1. प्रत्येक अंचल विशेष की पृथक शब्दावली होती है। इस रचना में ग्राम्य अंचल के शब्दों की भरमार है। फणीश्वरनाथ रेणु, कुबेरनाथ, विवेकी राय जैसे आंचलिक

लेखकों की रचनाएँ पढ़िए और उनमें वर्णित अंचलों की भाषा का परिचय प्राप्त कीजिए।

2 मूलतः यात्रा वर्णन होने के कारण इसमें 'यात्रा वृत्तांत' विधा के निम्नलिखित तत्त्व देखने को मिलते हैं –

(क) यात्रा का प्रयोजन

(ख) घटनाक्रम की गतिशीलता

(ग) यात्रा के दौरान बदलते दृश्य-चित्र

(घ) मार्ग के विभिन्न स्थानों के निवासियों की जीवन-शैली

(ङ) लोक संस्कृति की झलक

पाठ को ध्यान से पढ़िए और उन अंशों को छाँटिए, जिनमें उपर्युक्त तत्त्व उभरकर आए हैं।

शब्दार्थ और टिप्पणी

चिलचिलाती धूप : तेज़ धूप

चौसर : एक खेल जो बिसात पर चार रंग की चार-चार गोटियों से खेला जाता है

चरवाहा : ढोर चराने वाला

गोरू : चौपाया, ढोर, गाय-भैंस आदि

तट-कथा : नदी किनारे के निवासियों की सभ्यता-संस्कृति की कथा

चिरंतन : शाश्वत, नित्य

उपेक्षित : जिसकी ओर ध्यान न दिया गया हो

कूच मुकाम : प्रस्थान करने का स्थान

पइहौ : पाओगे

सेवार : सिवार, एक जलीय पौधा, शैवाल

बटलोई : पतीली

अहरा : कंडे जलाकर सुलगाया जाने वाला चूल्हा

ओसारा : बरामदा, मकान में खुली जगह

ऊष्मा : ताप

घाम : धूप

लहरा : वर्षा का एक झोंका
मिठाय जाते : मीठे हो जाते
बिड़र : अलग-अलग
गमक : महक
सुवास : सुगंध
वृत्त : गोला
नेत्ररंजक : आँखों को सुख देने वाला
चिखुरना : जुताई के बाद घास निकालना



कमला रत्नम

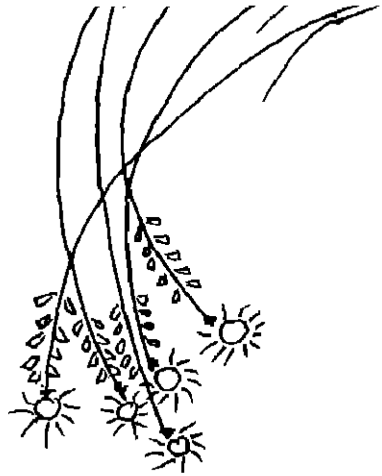
श्रीमती कमला रत्नम का जन्म प्रयाग में सन 1914 में हुआ था। इन्होंने संस्कृत भाषा और साहित्य की उच्च शिक्षा प्राप्त की। ये बड़े उदार विचारों वाली महिला थीं। जात-पाँत के बंधनों को तोड़कर इन्होंने केरलवासी श्री पेराला रत्नम से विवाह किया।

इनके पति विदेश-सेवा में थे। उन्होंने भारत के राजदूत के रूप में कई देशों में काम किया। उनके साथ कमला जी ने भी देश-विदेश का भ्रमण किया। कमला जी ने राजदूत की पत्नी के रूप में विदेशों में भारतीय संस्कृति का प्रचार करने की दिशा में बहुत कार्य किया। लोगों से मिलने-जुलने, उनकी विचारधारा को समझने, अपने विचारों एवं संस्कृति से लोगों को प्रभावित करने की कला में ये निपुण थीं।

कमला जी शिक्षण से भी संबद्ध थीं। दिल्ली के रामजस स्कूल की लोकप्रिय प्रधानाचार्या के रूप में इन्हें हमेशा याद किया जाएगा। सन 1991 में इनका स्वर्गवास हो गया।

कमला जी को बच्चों के लिए लिखने का शौक था। इनकी पुस्तक **अक्षर गीत** बड़ी लोकप्रिय सिद्ध हुई थी। हिंदी की जानी-मानी पत्रिकाओं में ये लिखा करती थी। देश-विदेश की विभूतियों से साक्षात्कार करने का इन्हें शौक था। उच्चकोटि के विद्वानों, दार्शनिकों, वैज्ञानिकों एवं समाजसुधारकों से अपनी भेंट का विवरण इन्होंने संस्मरणों के रूप में लिखा और प्रकाशित करवाया।

प्रस्तुत पाठ भारत के पूर्व राष्ट्रपति डॉ. ज़ाकिर हुसेन के बारे में कमला जी का संस्मरण है। लेखिका ने अपनी कलात्मक शैली में ज़ाकिर साहब के व्यक्तित्व के विभिन्न पहलुओं पर प्रकाश डाला है। उनकी रुचियों की विविधता, उनकी धार्मिक सहिष्णुता, राष्ट्रपति पद के अनुकूल उनकी गरिमा, अपने परिजनों के प्रति उनकी भाव-प्रवणता आदि विशेषताएँ उभर कर पाठक के सम्मुख आ जाती हैं।



शिक्षक से राष्ट्रपति

तीन मई 1969 को मैं सवेरे सात, साढ़े-सात बजे अपने पढ़ने के कमरे में बैठी थी कि फ़ोन की घंटी बजी, सचिव सुधाकर ने राजदूत (श्री पेराला रत्नम) को बताया कि प्रातःकाल के पहले बुलेटिन में समाचार आया है कि राष्ट्रपति ज़ाकिर हुसैन की मृत्यु हो गई है, अचानक दिल के दौरे से।

पहले दो राष्ट्रपतियों को मैं पहचानती थी, परंतु ज़ाकिर हुसैन से व्यक्तिगत रूप से परिचित थी। उनको मैं तब से जानती थी, जब वे बिहार के राज्यपाल पद से निवृत्त होकर भारत के उपराष्ट्रपति-पद पर नियुक्त हुए थे। समय-समय पर हमें उनसे किसी न किसी संबंध में मिलने जाने का सौभाग्य प्राप्त होता रहता था। ज़ाकिर साहब की जन्मभूमि इटावा थी – उत्तर प्रदेश की भूमि, गंगा-यमुना नदी की भूमि। शायद उनसे मिलते समय मेरे मन में जो प्यार उमड़ता था वह एक ही प्रदेश की मिट्टी बोलती थी। कुछ बातें हैं उनकी जो भूली नहीं जा सकतीं।

मुझ पर जो विश्वास प्रकट किया है उससे मैं बहुत प्रभावित हुआ हूँ। यह भावना इस वजह से और भी प्रबल हो जाती है कि भारत के महान सपूत डॉ. राधाकृष्णन के बाद मुझसे इस पद को सँभालने के लिए कहा गया। मैं उनके कदमों पर चलने की कोशिश करूँगा, लेकिन उनकी बराबरी कैसे कर सकूँगा?"

भारत के वे असली सपूत थे, इसका सबूत उन्होंने पदारूढ़ होने के एक दिन पहले तब दिया जब वे दिल्ली में शृंगेरी के जगद्गुरु स्वामी शंकराचार्य से भेंट करने गए। जगद्गुरु के सामने पुष्प और फल रखते हुए उन्होंने कहा था – आपका आशीर्वाद चाहिए और शंकराचार्य ने राष्ट्रपति के सिर पर हाथ रख कर उन्हें आशीर्वाद दिया था। ऐसी ही एक और घटना याद आती है। उपराष्ट्रपति-निवास के अहाते में एक दिन सवेरे घूम रहे थे तो देखा कि माली के घर में कीर्तन हो रहा है। फिर क्या था, टहलते हुए उधर चले गए और सबके साथ एक कोने में दरी पर बैठ गए। जब कुरसी लाने के लिए कहा गया तो बोले, "भगवान के घर में सब बराबर होते हैं।" – और दरी पर ही बैठे रहे। पटियाला में पंजाबी विश्वविद्यालय में गुरु गोबिंद सिंह के संस्थान की नींव रखने को आपसे कहा गया तो बोले, "आपने मुझसे इस पवित्र संस्थान की नींव रखने को कहा है। इससे मुझे याद आता है कि अमृतसर में दरबार साहब की नींव डालने के लिए भी एक मुसलमान को ही बुलाया गया था," और यह कहते-कहते उनका गला भर आया, आँखों से आँसू बहने लगे। बड़े-बड़े योद्धा सिख सरदार श्रोताओं की भी उस समय आँखें भर आईं।

अपने साफ़-सुथरे सुरुचिपूर्ण खादी के कपड़ों और सुरुचि से सँवारी सफ़ेद दाढ़ी के बीच चमकते हलके गुलाबी गौर वर्ण मुखमंडल से ज़ाकिर साहब प्रेम और आत्मीयता में गांधी जी के अंतिम उत्तराधिकारी नज़र आते थे। देश के आने वाले बच्चे बापू को भूल न जाएँ, इस संबंध में उन्होंने एक बार कहा था, "आप आज्ञा दें तो इस अवसर से लाभ उठाकर गांधी जी के संबंध में कुछ आपसे कहूँ। उनको जानने और समझने से उनके काम को समझना और उसमें जी-जान से लगना ज़रा सरल हो सकता है। यह इसलिए और भी करना चाहता

हूँ कि अब दिन पर दिन उन लोगों की संख्या घट रही है जिन्होंने गांधी जी को देखा था, उनके साथ काम किया था, उनके बताए हुए रास्ते पर चले थे। जब वे दुनिया से गए तो ये लोग बच्चे थे। बहुत से पैदा भी नहीं हुए थे। उनकी गिनती अब दिन पर दिन बढ़ती ही जाएगी। नया काल होगा, नए हाल होंगे, नए जंजाल होंगे, ऐसा न हो कि यह नई नस्ल गांधी जी और उनके कार्यों की तह में जो विचार थे उनको भुला बैठे। ऐसा हुआ तो हमारी सबसे मूल्यवान पूँजी बरबाद हो जाएगी।"

ज़ाकिर साहब से मिलने के लिए समय प्राप्त करने में देर नहीं लगती थी। एक बार मेरी एक सहेली ऑस्ट्रेलिया से भारत की यात्रा करने आई। अपने देश में वे भारतीयों की शिक्षा के लिए धन एकत्र किया करती थीं। एक भारतीय बच्चे को उन्होंने गोद भी ले लिया था। ज़ाकिर साहब ने तुरंत उनसे मिलने के लिए समय दिया और देर तक बैठे उनसे उनके कार्य, उनकी भारत यात्रा के बारे में सुनते रहे। हिंदी सीखने के बारे में एक बार जब उनसे प्रश्न किया गया तो उन्होंने कहा, "मेरे परिवार के एक बच्चे ने जब गांधी जी से ऑटोग्राफ़ माँगा तो उन्होंने अपने हस्ताक्षर उर्दू में किए, उसी दिन से मैंने अपने मन में निश्चय कर लिया कि हिंदी भाषियों को अपने हस्ताक्षर हिंदी में ही दिया करूँगा।"

एक बार रामलीला में जनता ने उनसे रामचंद्र जी का तिलक करने के लिए कहा। ज़ाकिर साहब खुशी से आए और तिलक किया। इस पर कुछ उर्दू अखबारों ने एतराज़ किया। ज़ाकिर साहब ने जवाब दिया, "इन नादानों को मालूम नहीं है कि मैं भारत का राष्ट्रपति हूँ। किसी खास धर्म का नहीं।"

ज़ाकिर साहब राष्ट्रपति भवन में सादगी और विनम्रता के साथ कला-प्रियता को भी ले आए थे। उनकी आँखों में ब्रिटेन के अभिमान के अवशेष शीशे के टुकड़ों के समान खटके। उन्होंने मुगल उद्यान को न केवल सुरक्षित रखा अपितु अपने व्यक्तित्व के वैभव से उसकी वृद्धि भी की। उनके समय में राष्ट्रपति-भवन के बगीचों में 400 किस्म के नए गुलाब लगाए

गए, अनेक रंग-बिरंगे पशु-पक्षी, हिरन, मोर, सारस, कबूतर, राजहंस आदि भारत के कोने-कोने से मँगवा कर रखे गए। जानवरों से उनका प्रेम इतना घनिष्ठ था कि राष्ट्रपति भवन में उनके साथ उनका प्रिय तोता, मैना और गाय भी आए थे।

गांधी जी की शिक्षाओं का अनुसरण करते हुए उन्होंने 'बुनियादी तालीम' के लिए दिल्ली में 'जामिया मिल्लिया' की नींव रखी थी और अरसे तक बहुत ही कम वेतन पर उन्होंने इस संस्था की सेवा की थी और चूँकि जामिया के पास पैसे बहुत कम थे, वे हर महीने अपनी तनख्वाह कम करते गए थे और 75 रुपए पर आकर रुके थे। काम वे इतना अधिक करते थे कि एक बार जब घर वालों ने उनको आराम करने के लिए कहा तो उन्होंने जवाब दिया "आराम कैसे करूँ? तनख्वाह तो काम करने की लेता हूँ।"

हमारे देश में बहुत बोलने और भाषण देने की जो बीमारी है इसे वे सख्त नापसंद करते थे। कहते थे "ईश्वर ने बोलने के लिए मुँह एक दिया है और सुनने के लिए कान दो। इसलिए हमें सुनना ज़्यादा चाहिए, बोलना कम।" उन्होंने कभी अनावश्यक भाषण नहीं दिया। जब-जब उनसे सार्वजनिक रूप से बोलने को कहा गया, वे उठे और बड़ी नरमी से संक्षिप्त और सादे रूप में अपनी बात कह दी, जैसे अपने मित्रों और बच्चों से बात कर रहे हों। शिक्षा-मंत्रियों के एक सम्मेलन में उन्होंने कहा था, "ऐसा लगता है, आज़ादी के बाद से हम लोगों ने या तो उद्घाटन किए हैं या फिर भाषण दिए हैं। मैंने तय किया है कि अगर मुझसे बन पड़ा तो भविष्य में कोई उद्घाटन नहीं करूँगा। यह मैं जानता हूँ कि आप लोग मुझे छोड़ेंगे नहीं, मुझे तो यह भी डर है कि कहीं आप लोग उद्घाटन-कला पर भी कोई सम्मेलन न कर बैठें और उसका उद्घाटन करने को भी आप मुझसे कहें।" बुद्ध-जयंती-उद्यान में एक बार वन-महोत्सव पर उन्होंने कहा था, "पेड़ की सबसे बड़ी विशेषता यही है कि वह चुपचाप खड़ा रहता है और सबको फल और छाया देता है। भारत को आज चुप नेताओं की ज़रूरत है।"

उन्होंने लिखा और बहुत लिखा। जर्मनी जाकर उन्होंने वर्षों शिक्षा और अर्थशास्त्र की बारीकियों का अध्ययन किया था। उनकी 'कछुआ और खरगोश' वाली कहानी हम सबके

लिए बहुत महत्त्व रखती है। उनका खरगोश सोता नहीं। मंज़िल पर पहुँचने से पहले उस पर एक शिकारी कुत्ता आक्रमण कर देता है। अंत में दोनों में से कोई भी नहीं जीतता। ज़िंदगी में हार-जीत का जितना महत्त्व है उतना ही महत्त्व साथ-साथ चलने का है। ज़ाकिर साहब ने हमें यह समझाने की कोशिश की, पर हम नहीं समझे। इसी कहानी में एक व्यक्ति जटिल संस्कृत बोलता है, तो दूसरा उससे बढ़कर ऊँट की बलबलाहट जैसी पेट की तलहटी को उलट कर रख देने वाली अरबी-बहुल उर्दू बोलता है। दोनों ही जनता से दूर हैं। आसमान में सबके लिए जगह है – पंडित, उलेमा और उसके लिए भी जो इन दोनों से दूर केवल अपनी ज़रूरत की बात कहना चाहता है। संस्कृत की सीमाओं को छूती हिंदी और अरब फ़ारस को पार करती हुई उर्दू दोनों ही आपसी दौड़ में जीतने वाली नहीं हैं। दोनों ही रहेंगी और अपने-अपने क्षेत्र की शोभा बढ़ाएँगी, परंतु साथ ही साथ आसमान की बहुत-सी जगह उन भाषाओं को भी देनी पड़ेगी जिनमें अरबी, फ़ारसी, अंग्रेज़ी, तमिल, रूसी सभी भाषाओं के शब्द हैं और जो लोगों की ज़रूरतों को पूरा करती हैं, उनके दिलों का भार हलका करती हैं, दुख के आँसू पोंछती हैं और खुशी में हँसी की फुहार छोड़ती हैं। ज़ाकिर साहब के संपूर्ण व्यक्तित्व में उनके हर काम में हमें उस भारतीय भाषा के दर्शन होते थे।

भारतीय संस्कृति की इस अनूठी हस्ती के धरती से उठ जाने पर सैंकड़ों श्रद्धांजलियाँ प्रस्तुत की गईं। उनमें आकाशवाणी पर भाई जसदेव सिंह की आँखों देखी श्रद्धांजलि अत्यंत मर्मस्पर्शी थी। ज़ाकिर साहब का जनाज़ा जब अपने अंतिम विश्रामस्थल जामिया पहुँचने के लिए कवि रहीम की कब्र के नज़दीक पहुँचा तो उद्घोषक को अब्दुल रहीम खानखाना की ये पंक्तियाँ याद आ गईं –

"जो रहीम मन हाथ है, मनुवा कहु कित जाहि,
जल में ज्यों छाया परी, काया भीजत नाहिं।"

धरती माँ ने अंत में ज़ाकिर साहब के लिए अपनी गोद खोल दी। ज़ाकिर साहब अपने उन समस्त प्यारे पौधों की खाद बन गए जिनको रोपने, सजाने, सँवारने में उन्होंने सारा जीवन लगाया था।

प्रश्न - अभ्यास

मौखिक

1. लेखिका डॉ. राधाकृष्णन और राजेंद्र बाबू की किन विशेषताओं से प्रभावित हुई?
2. लेखिका के मन में डॉ. ज़ाकिर हुसैन के प्रति प्यार उमड़ने का क्या कारण था?
3. लेखिका को डॉ. ज़ाकिर हुसैन के पास बैठने से आत्मीयता और विश्वास का अनुभव क्यों होता था?
4. महात्मा गांधी ने हिंदी को फैलाने के लिए क्या कारण दिए?
5. उद्घोषक को डॉ. ज़ाकिर हुसैन के जनाज़े के समय रहीम का कौन-सा दोहा याद हो आया?

लिखित

1. डॉ. ज़ाकिर हुसैन ने महात्मा गांधी के हिंदी प्रेम से क्या प्रेरणा प्राप्त की?
2. विभिन्न धर्मों के प्रति डॉ. ज़ाकिर हुसैन की आदर भावना किन-किन उदाहरणों से व्यक्त होती है?
3. लेखिका ने दक्षिण भारत हिंदी प्रचार सभा में दिए गए डॉ. ज़ाकिर हुसैन के भाषण की प्रशंसा किन शब्दों में की?
4. डॉ. ज़ाकिर हुसैन के विचार से गांधी जी को जानने-समझने की आवश्यकता क्यों उठ खड़ी हुई है?
5. " ऐसा हुआ तो हमारी सबसे मूल्यवान पूँजी बरबाद हो जाएगी" – इस कथन में 'मूल्यवान पूँजी' किसे कहा गया है और उसके बरबाद हो जाने का डर क्यों हुआ?
6. इस पाठ के उन अंशों को चुनिए, जिनमें डॉ. ज़ाकिर हुसैन के साथ लेखिका की आत्मीयता झलकती है।
7. डॉ. ज़ाकिर हुसैन ने लोक-व्यवहार में किस प्रकार की भाषा के प्रयोग पर बल दिया और क्यों?
8. "भारत को आज चुप नेताओं की ज़रूरत है" – डॉ. ज़ाकिर हुसैन के इस कथन का आशय स्पष्ट कीजिए।
9. इस पाठ में डॉ. ज़ाकिर हुसैन के चरित्र की कौन-कौन सी विशेषताएँ उभरी हैं? उनमें से किस विशेषता ने आपको सर्वाधिक प्रभावित किया और क्यों?

भाषा-अध्ययन

1. नीचे दिए गए उपसर्ग एवं प्रत्यययुक्त शब्दों के मूल शब्द बताइए —
   प्रभावित, औपचारिक, सुरुचि, अनावश्यक, प्रबल, व्यक्तित्व, आत्मीयता, भारतीय।
2. इस पाठ में अरबी-फ़ारसी के अनेक शब्द आए हैं। उनमें से कुछ शब्द नीचे दिए गए हैं। उनके हिंदी रूप लिखिए —
   तनख्वाह, एतराज़, बेशकीमती, नापसंद, ज़बान, सबूत, इरादा, खुशहाली ।

योग्यता-विस्तार

1. डॉ.ज़ाकिर हुसैन के भाषणों के संग्रह में से दक्षिण भारत हिंदी प्रचार सभा के 30वें दीक्षांत समारोह के अवसर पर दिए गए भाषण को पढ़िए और कक्षा में उसकी विशेषता पर चर्चा कीजिए।
2. डॉ. ज़ाकिर हुसैन से पूर्व के राष्ट्रपतियों — डॉ. राजेंद्र प्रसाद और डॉ. राधाकृष्णन के संबंध में और अधिक जानकारी प्राप्त करने के लिए उनकी जीवनियाँ पढ़िए।

शब्दार्थ और टिप्पणी

बुलेटिन : संक्षिप्त सूचना, समाचार

दीक्षांत समारोह : किसी विश्वविद्यालय के उत्तीर्ण छात्रों को उपाधि अथवा प्रमाण-पत्र आदि प्रदान करने के लिए आयोजित समारोह

महिमा : महत्ता, सौंदर्य

रूह : आत्मा

अविस्मरणीय : कभी न भूलने योग्य

इंसाफ़ : न्याय

पदारूढ़ : पद पर आसीन या सुशोभित

नस्ल : प्रजाति

एतराज़ : आपत्ति

उलेमा : आलिम (विद्वान) का बहुवचन

जनाज़ा : शव, अरथी

उद्घोषक : घोषणा करने वाला, आँखों देखा हाल सुनाने वाला

रामचंद्र शुक्ल

आचार्य रामचंद्र शुक्ल का जन्म बस्ती ज़िले के अगौना गाँव में सन 1884 में हुआ था। इनकी प्रारंभिक शिक्षा गाँव के पास के अंग्रेज़ी स्कूल में हुई थी जहाँ इन्होंने उर्दू और अंग्रेज़ी का ज्ञान प्राप्त किया। इसके बाद इन्होंने ड्राइंग मास्टरी का डिप्लोमा पास किया और ये मिर्ज़ापुर के मिशन स्कूल में ड्राइंग पढ़ाने लगे। मिर्ज़ापुर में अपने रिश्तेदार उपाध्याय बदरीनारायण चौधरी 'प्रेमघन' के संपर्क में आकर ये हिंदी और संस्कृत पढ़ने लगे। स्वाध्याय द्वारा इन्होंने संस्कृत, अंग्रेज़ी, हिंदी और बँगला के प्राचीन साहित्य का गंभीर अध्ययन किया।

हिंदी साहित्य में इनका प्रवेश कवि और निबंधकार के रूप में हुआ। इन्होंने बँगला और अंग्रेज़ी भाषा के कुछ सफल अनुवाद भी किए। प्रारंभ में इन्होंने **सरस्वती** और **नागरी प्रचारिणी पत्रिका** में स्फुट लेखन किया। उन दिनों इन्होंने तत्कालीन प्रसिद्ध अंग्रेज़ी पत्रों में भी लिखा।

सन 1893 में हिंदी और नागरी लिपि के प्रचार-प्रसार के लिए वाराणसी में नागरी प्रचारिणी सभा की स्थापना हुई थी। सभा की एक योजना **हिंदी शब्द सागर** के निर्माण की थी। सन 1910 में इस कोश में सहायक संपादक के रूप में शुक्ल जी की नियुक्ति हुई। फिर ये काशी हिंदू विश्वविद्यालय में अध्यापक बने। कालांतर में हिंदी विभाग के अध्यक्ष बने और मृत्युपर्यंत (सन 1941) वहीं कार्य करते रहे।

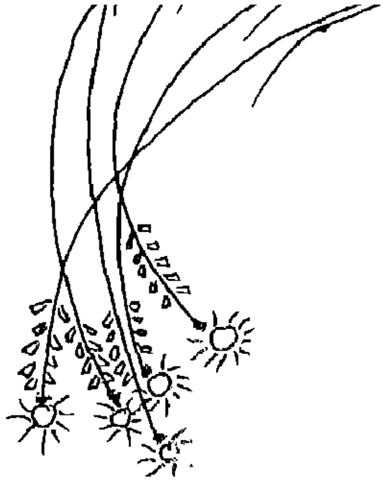
शुक्ल जी उच्चकोटि के निबंधकार और आलोचक थे। वस्तुतः उन्होंने हिंदी आलोचना को एक नई दिशा प्रदान की। इनकी पुस्तक **तुलसीदास** से हिंदी में प्रौढ़ आलोचना-पद्धति का प्रारंभ हुआ।

निबंध के क्षेत्र में भी रामचंद्र शुक्ल का जोड़ नहीं। **चिंतामणि** में दिए गए मनोवैज्ञानिक निबंधों में सूक्ष्म निरीक्षण, गंभीर चिंतन और मनोवैज्ञानिक विश्लेषण का अद्भुत संयोग है। इनकी

भाषा प्रांजल और सूत्रपरक है। निबंधों की शैली सजीव, प्रौढ़ एवं भावानुकूल है। उत्साह, श्रद्धा, भक्ति, ईर्ष्या, करुणा आदि भावनाओं पर श्रेष्ठ निबंधों की रचना शुक्ल जी ने की है।

आचार्य शुक्ल के प्रसिद्ध ग्रंथ हैं – **तुलसीदास, जायसी-ग्रंथावली की भूमिका, सूरदास, चिंतामणि** (तीन भागों में), **हिंदी साहित्य का इतिहास, रस मीमांसा** आदि।

प्रस्तुत निबंध आत्मनिर्भरता शुक्ल जी का ऐसा निबंध है जिसमें शुक्ल जी ने स्वावलंबन के महत्त्व का प्रतिपादन किया है, साथ ही जीवन में सफलता दिलाने में सहायक नम्रता, अध्यवसाय जैसे अन्य चारित्रिक गुणों पर भी प्रकाश डाला है।



आत्म-निर्भरता

इस बात को सब लोग मानते हैं कि आत्म-संस्कार के लिए थोड़ी-बहुत मानसिक स्वतंत्रता परम आवश्यक है — चाहे उस स्वतंत्रता में अभिमान और नम्रता दोनों का मेल हो और चाहे वह नम्रता ही से उत्पन्न हो। यह बात तो निश्चित है कि जो मनुष्य मर्यादापूर्वक जीवन व्यतीत करना चाहता है, उसके लिए वह गुण अनिवार्य है, जिससे आत्म-निर्भरता आती है और जिससे अपने पैरों के बल खड़ा होना आता है। युवा को यह सदा स्मरण रखना चाहिए कि वह बहुत कम बातें जानता है, अपने ही आदर्श से वह बहुत नीचे है और उसकी आकांक्षाएँ उसकी योग्यता से कहीं बढ़ी हुई हैं। उसे इस बात का ध्यान रखना चाहिए कि वह अपने बड़ों का सम्मान करे, छोटों और बराबर वालों से कोमलता का व्यवहार करे। ये बातें आत्म-मर्यादा के लिए आवश्यक हैं। यह सारा संसार, जो कुछ हम हैं और जो कुछ हमारा है — हमारा शरीर, हमारी आत्मा, हमारे कर्म, हमारे भोग, हमारे घर की और बाहर की दशा, हमारे बहुत-से अवगुण और थोड़े गुण सब इसी बात की आवश्यकता प्रकट करते हैं कि हमें अपनी आत्मा को नम्र रखना चाहिए। नम्रता से मेरा अभिप्राय दब्बूपन से नहीं है जिसके कारण मनुष्य दूसरों

का मुँह ताकता है, जिससे उसका संकल्प क्षीण और उसकी प्रज्ञा मंद हो जाती है, जिसके कारण आगे बढ़ने के समय भी पीछे रहता है और अवसर पड़ने पर चटपट किसी बात का निर्णय नहीं कर सकता। मनुष्य का बेड़ा अपने ही हाथ में है, उसे वह चाहे जिधर ले जाए। सच्ची आत्मा वही है जो प्रत्येक दशा में, प्रत्येक स्थिति के बीच, अपनी राह आप निकालती है।

अब तुम्हें क्या करना चाहिए, इसका ठीक-ठीक उत्तर तुम्हीं को देना होगा, दूसरा कोई नहीं दे सकता। कैसा भी विश्वास-पात्र मित्र हो, तुम्हारे इस काम को वह अपने ऊपर नहीं ले सकता। हम अनुभवी लोगों की बातों को आदर के साथ सुनें, बुद्धिमानों की सलाह को कृतज्ञतापूर्वक मानें, पर इस बात को निश्चित समझकर कि हमारे कामों से ही हमारी रक्षा व हमारा पतन होगा, हमें अपने विचार और निर्णय की स्वतंत्रता को दृढ़तापूर्वक बनाए रखना चाहिए। जिस पुरुष की दृष्टि सदा नीची रहती है, उसका सिर कभी ऊपर न होगा। नीची दृष्टि रखने से यद्यपि रास्ते पर रहेंगे, पर इस बात को न देखेंगे कि यह रास्ता कहाँ ले जाता है। चित्त की स्वतंत्रता का मतलब चेष्टा की कठोरता या प्रकृति की उग्रता नहीं है। अपने व्यवहार में कोमल रहो और अपने उद्देश्यों को उच्च रखो, इस प्रकार नम्र और उच्चाशय दोनों बनो। अपने मन को कभी मरा हुआ न रखो। जो मनुष्य अपना लक्ष्य जितना ही ऊपर रखता है, उतना ही उसका तीर ऊपर जाता है।

संसार में ऐसे-ऐसे दृढ़ चित्त मनुष्य हो गए हैं जिन्होंने मरते दम तक सत्य की टेक नहीं छोड़ी, अपनी आत्मा के विरुद्ध कोई काम नहीं किया। राजा हरिश्चंद्र के ऊपर इतनी-इतनी विपत्तियाँ आईं, पर उन्होंने अपना सत्य नहीं छोड़ा। उनकी प्रतिज्ञा यही रही –

"चंद्र टरै, सूरज टरै, टरै जगत व्यवहार।
पै दृढ़ श्री हरिश्चंद्र कौ, टरै न सत्य विचार।।"

महाराणा प्रतापसिंह जंगल-जंगल मारे-मारे फिरते थे, अपनी स्त्री और बच्चों को भूख से तड़पते देखते थे, परंतु उन्होंने उन लोगों की बात न मानी जिन्होंने उन्हें अधीनतापूर्वक जीते

रहने की सम्मति दी, क्योंकि वे जानते थे कि अपनी मर्यादा की चिंता जितनी अपने को हो सकती है, उतनी दूसरे को नहीं। एक बार एक रोमन राजनीतिक बलवाइयों के हाथ में पड़ गया। बलवाइयों ने उससे व्यंग्यपूर्वक पूछा,"अब तेरा किला कहाँ है?" उसने हृदय पर हाथ रखकर उत्तर दिया, "यहाँ।" ज्ञान के जिज्ञासुओं के लिए यही बड़ा भारी गढ़ है। मैं निश्चयपूर्वक कहता हूँ कि जो युवा पुरुष सब बातों में दूसरों का सहारा चाहते हैं, जो सदा एक-न-एक नया अगुआ ढूँढ़ा करते हैं और उनके अनुयायी बना करते हैं, वे आत्म-संस्कार के कार्य में उन्नति नहीं कर सकते। उन्हें स्वयं विचार करना, अपनी सम्मति आप स्थिर करना, दूसरों की उचित बातों का मूल्य समझते हुए भी उनका अंधभक्त न होना सीखना चाहिए। तुलसीदास जी को लोक में इतनी सर्वप्रियता और कीर्ति प्राप्त हुई, उनका दीर्घ जीवन इतना महत्त्वमय और शांतिमय रहा, सब इसी मानसिक स्वतंत्रता, निर्द्वंद्वता और आत्म-निर्भरता के कारण। वहीं उनके समकालीन केशवदास को देखिए जो जीवन भर विलासी राजाओं के हाथ की कठपुतली बने रहे, जिन्होंने आत्म-स्वतंत्रता की ओर कम ध्यान दिया और अंत में आप अपनी बुरी गति की। एक इतिहासकार कहता है – "प्रत्येक मनुष्य का भाग्य उसके हाथ में है। प्रत्येक मनुष्य अपना जीवन-निर्वाह श्रेष्ठ रीति से कर सकता है। यही मैंने किया है और यदि अवसर मिले तो यही करूँ।" इसे चाहे स्वतंत्रता कहो, चाहे आत्म-निर्भरता कहो, चाहे स्वावलंबन कहो, जो कुछ कहो, यह वही भाव है जिससे मनुष्य और दास में भेद जान पड़ता है, यह वही भाव है जिसकी प्रेरणा से राम-लक्ष्मण ने घर से निकल बड़े-बड़े पराक्रमी वीरों पर विजय प्राप्त की, यह वही भाव है जिसकी प्रेरणा से हनुमान ने अकेले सीता की खोज की, यह वही भाव है जिसकी प्रेरणा से कोलंबस ने अमरीका समान बड़ा महाद्वीप ढूँढ़ निकाला। चित्त की इसी वृत्ति के बल पर कुंभनदास ने अकबर के बुलाने पर फतेहपुर सीकरी जाने से इनकार किया और कहा था –

"मोको कहा सीकरी सों काम।"

इस चित्त-वृत्ति के बल पर मनुष्य इसलिए परिश्रम के साथ दिन काटता है और दरिद्रता के दुख को झेलता है जिससे उसे ज्ञान के अमित भंडार में से थोड़ा-बहुत मिल जाए। इसी

चित्त-वृत्ति के प्रभाव से हम प्रलोभनों का निवारण करके उन्हें सदा पद-दलित करते हैं, कुमंत्रणाओं का तिरस्कार करते हैं और शुद्ध चरित्र के लोगों से प्रेम और उनकी रक्षा करते हैं। इसी चित्त-वृत्ति के प्रभाव से युवा पुरुष कार्यालयों में शांत और सच्चे रह सकते हैं और उन लोगों की बातों में नहीं आ सकते जो आप अपनी मर्यादा खोकर दूसरों को भी अपने साथ बुराई के गड्ढे में गिराना चाहते हैं। इसी चित्त-वृत्ति के प्रताप से बड़े-बड़े लोग ऐसे समयों में भी, जबकि उनके साथियों ने उनका साथ छोड़ दिया है, अपने महत्त्वकार्यों में अग्रसर होते गए हैं और यह सिद्ध करने में समर्थ हुए हैं कि निपुण, उत्साही और परिश्रमी पुरुषों के लिए कोई अड़चन ऐसी नहीं, जो कहे कि "बस यहीं तक, और आगे न बढ़ना।" इसी चित्त-वृत्ति की दृढ़ता के सहारे दरिद्र लोग दरिद्रता और अपढ़ लोग अज्ञता से निकलकर उन्नत हुए हैं तथा उद्योगी और अध्यवसायी लोगों ने अपनी समृद्धि का मार्ग निकाला है। इसी चित्त-वृत्ति के आलंबन से पुरुष-सिंहों को यह कहने की क्षमता हुई है, "मैं राह ढूँढूँगा या राह निकालूँगा।" यही चित्त-वृत्ति थी जिसकी उत्तेजना से शिवाजी ने थोड़े से मराठे सिपाहियों को लेकर औरंगज़ेब की बड़ी भारी सेना पर छापा मारा और उसे तितर-बितर कर दिया। यही चित्त-वृत्ति थी जिसके सहारे एकलव्य बिना किसी गुरु या संगी-साथी के जंगल के बीच निशाने पर तीर पर तीर चलाता रहा और अंत में एक बड़ा धनुर्धर हुआ। यही चित्त-वृत्ति है जो मनुष्य को सामान्य जनों से उच्च बनाती है, उसके जीवन को सार्थक और उद्देश्यपूर्ण करती है तथा उसे उत्तम संस्कारों को ग्रहण करने के योग्य बनाती है। जिस मनुष्य की बुद्धि और चतुराई उसके दृढ़ हृदय के आश्रय पर स्थित रहती है, वह जीवन और कर्म-क्षेत्र में स्वयं भी श्रेष्ठ और उत्तम रहता है और दूसरों को भी श्रेष्ठ और उत्तम बनाता है। प्रसिद्ध उपन्यासकार स्कॉट एक बार ऋण के बोझ से बिलकुल दब गए। मित्रों ने उनकी सहायता करनी चाही, पर उन्होंने यह बात स्वीकार नहीं की और स्वयं अपनी प्रतिभा का सहारा लेकर थोड़े समय के बीच अनेक उपन्यास लिखकर लाखों रुपए का ऋण अपने सिर पर से उतार दिया।

प्रश्न - अभ्यास

मौखिक

1. आत्म-संस्कार के लिए प्रायः क्या आवश्यक माना गया है?
2. मर्यादापूर्वक जीवन व्यतीत करने के लिए कौन-सा गुण होना चाहिए?
3. युवाओं को सदा क्या स्मरण रखना चाहिए?
4. आत्म-मर्यादा के लिए कौन-सी बातें आवश्यक हैं?
5. नम्र व्यक्ति वही है जो –
   (क) दूसरों का मुँह जोहता रहता है।
   (ख) स्वयं को तुच्छ मानता है।
   (ग) सक्षम होकर भी विनत है।
   (घ) सदा नीची दृष्टि रखता है।
6. लेखक ने सच्ची आत्मा किसे माना है?
7. हमें अपने विचार और निर्णय की स्वतंत्रता क्यों बनाए रखनी चाहिए?
8. 'आत्म-निर्भरता' शब्द 'आत्म' और 'निर्भरता' शब्दों के योग से बना है। 'आत्म' शब्द से प्रारंभ होने वाले और कोई पाँच शब्द बताइए।

लिखित

1. लेखक ने महाराणा प्रताप और राजा हरिश्चंद्र के उदाहरणों के माध्यम से क्या समझाना चाहा है?
2. किस प्रकार के व्यक्ति आत्म-संस्कार के कार्य में उन्नति नहीं कर पाते?
3. लेखक तुलसी और केशव की तुलना द्वारा क्या सिद्ध करना चाहता है?
4. चित्त-वृत्ति की महत्ता को दर्शाने के लिए लेखक ने क्या-क्या उदाहरण दिए हैं?
5. आशय स्पष्ट कीजिए –
   (क) युवा को यह सदा स्मरण रखना चाहिए कि वह बहुत कम बातें जानता है, अपने ही आदर्श से वह बहुत नीचे है और उसकी आकांक्षाएँ उसकी योग्यता से कहीं बढ़ी हुई हैं।

(ख) जो मनुष्य अपना लक्ष्य जितना ही ऊपर रखता है, उतना ही उसका तीर ऊपर जाता है।

(ग) मैं राह ढूँढूँगा या राह निकालूँगा ।

भाषा-अध्ययन

निम्नलिखित शब्दों से विशेषण बनाइए –

मर्यादा, स्वतंत्रता, अध्यवसाय, विश्वास, उत्साह ,आत्मा, सार्थकता, संस्कार ।

योग्यता-विस्तार

लेखक ने आत्म-निर्भरता के प्रसंग में कुछ महापुरुषों के उदाहरण दिए हैं। उन महापुरुषों के अतिरिक्त कुछ अन्य महापुरुषों के जीवन के प्रेरक प्रसंग पढ़िए, जो आत्म-निर्भरता के महत्त्व को उजागर करते हों।

शब्दार्थ और टिप्पणी

आत्म-निर्भरता : अपने पर निर्भर रहने की भावना
मर्यादा : सदाचार, प्रतिष्ठा, सीमा
पैरों के बल खड़ा होना : स्वावलंबी बनना
आकांक्षाएँ : इच्छाएँ, कामनाएँ
दूसरों का मुँह ताकना : दूसरों से मदद की उम्मीद या अपेक्षा करना
क्षीण : कमज़ोर, दुर्बल
प्रज्ञा : बुद्धि, विवेक, मति
बेड़ा : नैया, जीवन रूपी नौका
उग्रता : तीव्रता, तेज़ी
उच्चाशय : उच्च विचारों वाला
टरै : टलना
बलवाई : विद्रोही
अनुयायी : अनुसरण करने वाला

आत्म-संस्कार : आत्मा का परिष्कार, आत्म-शुद्धि, अपने आपको सुधारने की क्रिया

अंधभक्त : बिना सोचे-समझे किसी की बात को मानने वाला

सर्वप्रियता : सभी को प्यारा लगने का भाव

समकालीन : एक ही काल के

विलासी : सुख-भोग में लगा रहने वाला व्यक्ति

प्रलोभन : लालच

निवारण : दूर करना

पद दलित करना : दबाना, पैरों तले कुचलना

कुमंत्रणा : बुरी सलाह

चित्त-वृत्ति : मन का भाव, चित्त की अवस्था

अग्रसर : आगे बढ़ना

अज्ञता : अज्ञानता

अध्यवसायी : उद्यमशील, परिश्रमी

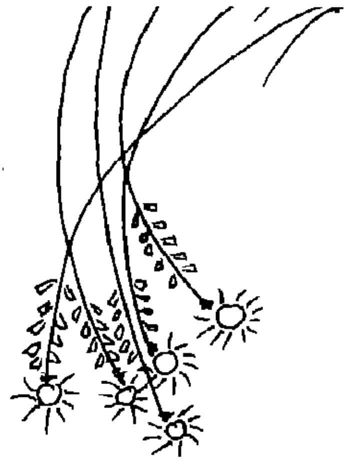
फणीश्वरनाथ 'रेणु'

प्रसिद्ध कथाकार फणीश्वरनाथ 'रेणु' का जन्म बिहार प्रदेश के पूर्णिया जनपद के गाँव औराही हिंगना में सन 1921 में हुआ था।

'रेणु' को हिंदी का प्रथम आंचलिक कथाकार माना जाता है। यद्यपि वृंदावन लाल वर्मा जैसे कुछ कथाकारों की रचनाओं में भी आंचलिकता के तत्त्व पाए जाते हैं, तथापि आंचलिक शब्दावली एवं वातावरण के चित्रण के कारण 'रेणु' की आंचलिकता औरों से विशिष्ट हो उठती है। गहरी मानवीय संवेदना के कारण 'रेणु' अभावग्रस्त जनता की बेबसी और लाचारी को स्वयं भोगते-से लगते हैं। किंतु इस संवेदनशीलता के साथ यह भरोसा भी जुड़ा है कि आज के त्रस्त मानव में अपनी जीवन-दशा को बदल लेने का सामर्थ्य भी है। 'रेणु' की मृत्यु सन 1977 में हुई।

'रेणु' के उपन्यासों के नाम हैं —**मैला आँचल, परती परिकथा** और **कितने चौराहे**। उनके कहानी संग्रह हैं — **ठुमरी, आदिम रात्रि की महक, अगिनखोर** आदि। उनकी कहानी **तीसरी कसम उर्फ़ मारे गए गुलफ़ाम** पर फ़िल्म भी बन चुकी है। **श्रुत-अश्रुत पूर्व** पुस्तक में उनके ललित निबंध, संस्मरण, रिपोर्ताज जैसी विविध विधाओं की प्रतिनिधि रचनाएँ संकलित हैं। उनके निबंधों में भी कथाकार की शैली की जीवंतता और रोचकता बनी रहती है।

प्रस्तुत कहानी **पंचलाइट** 'रेणु' की बहुचर्चित कहानी है। इस कहानी का आधार गाँव के टोलों की प्रतिस्पर्धा है। एक टोले की पंचायत के पास पेट्रोमैक्स है, दूसरे टोले की पंचायत इससे परेशान है। प्रतिस्पर्धा में आकर चंदा इकट्ठा किया जाता है और दूसरे टोले के पास भी पेट्रोमैक्स आ जाता है। लेकिन दूसरे टोले में पेट्रोमैक्स को जलाना किसी को नहीं आता। दूसरी पंचायत वालों से गैस जलवाना हेठी की बात होगी। तभी अपने टोले से बहिष्कृत युवक की ओर ध्यान जाता है जिसे गैस जलाना आता है। अपने आदमी द्वारा गैस जलवाने के निमित्त उसे क्षमा कर दिया जाता है। इस प्रकार टोले की लाज रह जाती है।



पंचलाइट

पिछले पंद्रह महीने से दंड-जुरमाने के पैसे जमा करके महतो टोली के पंचों ने पेट्रोमैक्स खरीदा है इस बार रामनवमी के मेले में। गाँव में सब मिलाकर आठ पंचायतें हैं। हरेक जाति की अलग-अलग 'सभाचट्टी' है। सभी पंचायतों में दरी, जाज़िम, सतरंजी और पेट्रोमैक्स है — पेट्रोमैक्स, जिसे गाँववाले पंचलाइट कहते हैं।

पंचलाइट खरीदने के बाद पंचों ने मेले में ही तय किया — दस रुपये जो बच गए हैं इससे पूजा की सामग्री खरीद ली जाए — बिना नेम-टेम के कल-कब्जेवाली चीज़ का पुन्याह नहीं करना चाहिए। अंग्रेज़बहादुर के राज में भी पुल बनाने के पहले बलि दी जाती थी।

मेले से सभी पंच दिन-दहाड़े ही गाँव लौटे; सबसे आगे पंचायत का छड़ीदार पंचलाइट का डिब्बा माथे पर लेकर और उसके पीछे सरदार दीवान और पंच वगैरह। गाँव के बाहर ही ब्राह्मण टोले के फुटंगी झा ने टोक दिया, "कितने में लालटेन खरीदी महतो?"

"......देखते नहीं है, पंचलैट है। बामनटोली के लोग ऐसे ही ताब करते हैं। अपने घर की ढिबरी को भी बिजली-बत्ती कहेंगे और दूसरों के पंचलैट को लालटेन !"

टोले-भर के लोग जमा हो गए। औरत-मर्द, बूढ़े-बच्चे सभी काम-काज छोड़कर दौड़े आए, "चल रे चल अपना पंचलैट आया है, पंचलैट !"

छड़ीदार अगनू महतो रह-रहकर लोगों को चेतावनी देने लगा, "हाँ दूर से, ज़रा दूर से ! छू-छा मत करो, ठेस न लगे !"

सरदार ने अपनी स्त्री से कहा, "साँझ को पूजा होगी, जल्दी से नहा-धोकर चौका-पीढ़ी लगाओ।"

टोले की कीर्तन मंडली के मूलगैन ने अपने भगतिया पच्छकों को समझाकर कहा, "देखो, आज पंचलैट की रोशनी में कीर्तन होगा। बेताले लोगों से पहले ही कह देता हूँ, आज यदि आखर धरने में टेढ़-बेढ़ हुआ, तो दूसरे दिन से एकदम बैकाट !"

औरतों की मंडली में गुलरी काकी गोसाईं का गीत गुनगुनाने लगी। छोटे-छोटे बच्चों ने उत्साह के मारे बेवजह शोरगुल मचाना शुरू किया।

सूरज डूबने के एक घंटा पहले से ही टोले-भर के लोग सरदार के दरवाज़े पर आकर जमा हो गए – पंचलैट, पंचलैट !

पंचलैट के सिवा और कोई गप नहीं, कोई दूसरी बात नहीं। सरदार ने गुड़गुड़ी पीते हुए कहा, "दुकानदार ने पहले सुनाया, पूरे पाँच कोड़ी पाँच रुपया। मैंने कहा कि दुकानदार साहेब, यह मत समझिए कि हम लोग एकदम देहाती हैं। बहुत-बहुत पंचलैट देखे हैं। इसके बाद दुकानदार मेरा मुँह देखने लगा। बोला, लगता है आप जाति के सरदार हैं। ठीक है, जब आप सरदार होकर खुद पंचलैट खरीदने आए हैं तो जाइए, पूरे पाँच कोड़ी में आपको दे रहे हैं।"

दीवानजी ने कहा, "अलबत्ता चेहरा परखने वाला दुकानदार है। पंचलैट का बक्सा दुकान का नौकर देना नहीं चाहता था। मैंने कहा, देखिए दुकानदार साहेब, बिना बक्सा पंचलैट कैसे ले जाएँगे। दुकानदार ने नौकर को डाँटते हुए कहा, क्यों रे ! दीवानजी की आँख के आगे 'धूरखेल' करता है, दे दे बक्सा !"

टोले के लोगों ने अपने सरदार और दीवान को श्रद्‌धा-भरी निगाहों से देखा। छड़ीदार ने औरतों की मंडली में सुनाया, "रास्ते में सन्न-सन्न बोलता था पंचलैट!"

लेकिन ......ऐन मौके पर 'लेकिन' लग गया ! रूदल साह बनिए की दूकान से तीन बोतल किरासन तेल आया और सवाल पैदा हुआ, पंचलैट को जलाएगा कौन !

यह बात पहले किसी के दिमाग में नहीं आई थी। पंचलैट खरीदने के पहले किसी ने न सोचा। खरीदने के बाद भी। अब, पूजा की सामग्री चौके पर सजी हुई है, कीर्तनिया लोग ढोल-करताल खोलकर बैठे हैं और पंचलैट पड़ा हुआ है।

गाँववालों ने आज तक कोई ऐसी चीज़ नहीं खरीदी, जिसमें जलाने-बुझाने का झंझट हो। कहावत है, भाई रे, गाय लूँ? तो दूहे कौन? .....लो मज़ा ! अब इस कल-कब्ज़ेवाली चीज़ को कौन बाले !

यह बात नहीं कि गाँव-भर में कोई पंचलैट बालने वाला नहीं, हरेक पंचायत में पंचलैट है, उसके जलाने वाले जानकार हैं। लेकिन सवाल है कि पहली बार नेम-टेम करके, शुभ-लाभ करके, दूसरी पंचायत के आदमी की मदद से पंचलैट जलेगा? इससे तो अच्छा है कि पंचलैट पड़ा रहे। ज़िंदगी-भर ताना कौन सहे ! बात-बात में दूसरे टोले के लोग कूट करेंगे– तुम लोगों का पंचलैट पहली बार दूसरे के हाथ से ...... ! न, न ! पंचायत की इज्ज़त का सवाल है। दूसरे टोले के लोगों से मत कहिए।

चारों ओर उदासी छा गई। अँधेरा बढ़ने लगा। किसी ने अपने घर में आज ढिबरी भी नहीं जलाई थी। ......आज पंचलैट के सामने ढिबरी कौन बालता है!

सब किए-कराए पर पानी फिर रहा था। सरदार, दीवान और छड़ीदार के मुँह में बोली नहीं। पंचों के चेहरे उतर गए थे। किसी ने दबी आवाज़ में कहा, "कल-कब्ज़ेवाली चीज़ का नखरा बहुत बड़ा होता है।"

एक नौजवान ने आकर सूचना दी, "राजपूत टोली के लोग हँसते-हँसते पागल हो रहे हैं। कहते हैं, कान पकड़कर पंचलैट के सामने पाँच बार उठो-बैठो, तुरंत जलने लगेगा।"

पंचों ने सुनकर मन-ही-मन कहा, "भगवान ने हँसने का मौका दिया है, हँसेंगे नहीं ?" एक बूढ़े ने आकर खबर दी, "रूदल साह बनिया भारी बतंगड़ आदमी है। कह रहा है, पंचलैट का पंप ज़रा होशियारी से देना !"

गुलरी काकी की बेटी मुनरी के मुँह में बार-बार एक बात आकर मन में लौट जाती है। वह कैसे बोले? वह जानती है कि गोधन पंचलैट बालना जानता है। लेकिन, गोधन का हुक्का-पानी पंचायत से बंद है। पंचों की निगाह पर गोधन बहुत दिन से चढ़ा हुआ था। दूसरे गाँव से आकर बसा है गोधन, और अब तक टोले के पंचों को पान-सुपारी खाने के लिए भी कुछ नहीं दिया। परवाह ही नहीं करता है। बस, पंचों को मौका मिला। दस रुपया जुरमाना ! न देने पर हुक्का-पानी बंद । .....आज तक गोधन पंचायत से बाहर है। उससे कैसे कहा जाए ! मुनरी उसका नाम कैसे ले? और उधर जाति का पानी उतर रहा है।

मुनरी ने चालाकी से अपनी सहेली कनेली के कान में बात डाल दी– "कनेली ! ....चिंगो, चिध चिन .....!" कनेली मुसकराकर रह गई– "गोधन तो बंद है !" मुनरी बोली, "तू कह तो सरदार से !"

"गोधन जानता है पंचलैट बालना !" कनेली बोली ।

"कौन, गोधना? जानता है बालना ! लेकिन ...।"

सरदार ने दीवान को देखा और दीवान ने पंचों की ओर, पंचों ने एकमत होकर हुक्का-पानी बंद किया है। सलीमा का गीत गाकर आँख का इशारा मारने वाले गोधन से गाँव-भर के लोग नाराज़ थे। सरादार ने कहा, "जाति की बंदिश क्या, जबकि जाति की इज्ज़त ही पानी में बही जा रही है। क्यों जी दीवान?"

दीवान ने कहा, "ठीक है।"

पंचों ने भी एक स्वर में कहा, "ठीक है गोधन को खोल दिया जाए।"

सरदार ने छड़ीदार को भेजा। छड़ीदार वापस आकर बोला, "गोधन आने को राज़ी नहीं हो रहा है। कहता है, पंचों की क्या परतीत है? कोई कल-कब्ज़ा बिगड़ गया तो मुझे दंड-जुरमाना भरना पड़ेगा।"

छड़ीदार ने रोनी सूरत बनाकर कहा, "किसी तरह गोधन को राज़ी करवाइए, नहीं तो कल से गाँव में मुँह दिखाना मुश्किल हो जाएगा।"

गुलरी काकी बोली, "ज़रा मैं देखूँ कहके !"

गुलरी काकी उठकर गोधन के झोंपड़े की ओर गई और गोधन को मना लाई। सभी के चेहरे पर नई आशा की रोशनी चमकी। गोधन चुपचाप पंचलेट में तेल भरने लगा। सरदार की स्त्री ने पूजा की सामग्री के पास चक्कर काटती हुई बिल्ली को भगाया। कीर्तन-मंडली का मूलगैन मुरछल के बालों को सँवारने लगा। गोधन ने पूछा, "इसपिरिट कहाँ है? बिना इसपिरिट के कैसे जलेगा?"

....लो मज़ा ! अब यह दूसरा बखेड़ा खड़ा हुआ ! सभी ने मन-ही-मन सरदार, दीवान और पंचों की बुद्धि पर अविश्वास प्रकट किया – बिना बूझे-समझे काम करते हैं ये लोग! उपस्थित जन-समूह में फिर मायूसी छा गई। लेकिन, गोधन बड़ा होशियार लड़का है। बिना इसपिरिट के ही पंचलैट जलाएगा – "थोड़ा गरी का तेल ला दो !" मुनरी दौड़कर गई और एक मलसी गरी का तेल ले आई। गोधन पंचलैट में पंप देने लगा।

पंचलैट की रेशमी थैली में धीरे-धीरे रोशनी आने लगी। गोधन कभी मुँह से फूँकता, कभी पंचलैट की चाबी घुमाता। थोड़ी देर के बाद पंचलैट से सनसनाहट की आवाज़ निकलने लगी और रोशनी बढ़ती गई, लोगों के दिल का मैल दूर हो गया। गोधन बड़ा काबिल लड़का है !

अंत में पंचलाइट की रोशनी से सारी टोली जगमगा उठी तो कीर्तनिया लोगों ने एक स्वर में, महावीर स्वामी की जय-ध्वनि के साथ कीर्तन शुरू कर दिया। पंचलैट की रोशनी में सभी के मुसकराते हुए चेहरे स्पष्ट हो गए। गोधन ने सबका दिल जीत लिया।

सरदार ने गोधन को बहुत प्यार से बुलाकर कहा, "तुमने जाति की इज़्ज़त रखी है। तुम्हारा सात खून माफ़। खूब गाओ सलीमा का गाना !"

गुलरी काकी बोली, "आज रात मेरे घर में खाना गोधन !"

कीर्तनिया लोगों ने एक कीर्तन समाप्त कर जय-ध्वनि की – 'हो । जय हो...' पंचलैट के प्रकाश में पेड़-पौधों का पत्ता-पत्ता पुलकित हो रहा था।

प्रश्न - अभ्यास

मौखिक

1. गाँव वाले पैट्रोमैक्स को पंचलाइट क्यों कहते थे?
2. पंचलाइट खरीदने के बाद पंचों ने मेले में क्या तय किया?
3. पंचलाइट के आने पर टोले वालों के इतने उत्साहित होने का क्या कारण था?
4. पंचलाइट के जलाने को लेकर टोले वाले इतने परेशान क्यों हो उठे?
5. पंचायत के लोग गोधन को पंचायत में लेने के लिए क्यों तैयार हो गए?
6. प्रस्तुत कहानी का मुख्य विषय क्या है? सही विकल्प छाँटिए –
   (क) किसी नई वस्तु के आने पर गाँव वालों का उत्साह
   (ख) बिना सोचे-समझे की गई खरीद का दुष्परिणाम
   (ग) गाँव के विभिन्न टोलों की एक दूसरे से प्रतिस्पर्धा
   (घ) समुदाय के सम्मान की रक्षा के समक्ष व्यक्तिगत दोष क्षम्य
7. निम्नलिखित आंचलिक शब्दों के मानक हिंदी रूप बताइए –
   बालना, मूलगैन, भगतिया, कीर्तनिया, परतीत ।

लिखित

1. टोले वालों ने अपने सरदार और दीवान को श्रद्धाभरी निगाहों से क्यों देखा?
2. पंचायत के लोग गोधन से किन-किन कारणों से नाराज़ थे?

3. प्रस्तुत पाठ हमारे गाँवों के किन-किन रीति-रिवाजों और मान्यताओं की ओर संकेत करता है ?
4. गोधन द्वारा पंचलाइट को पंप करने से लेकर पंचलाइट के जलने तक लोगों के मन में उठे भावों का अपनी कल्पना के आधार पर वर्णन कीजिए ।
5. इस कहानी के उन अंशों को छाँटिए जिनसे गाँव वालों का भोलापन, निश्छलता और सादगी प्रकट होती है।
6. इस कहानी का कोई अन्य शीर्षक सुझाइए और उसकी उपयुक्तता सिद्ध कीजिए।

भाषा-अध्ययन

इस पाठ में 'पानी' को लेकर कुछ मुहावरे आए हैं जैसे पानी फिरना । इस प्रकार के कुछ अन्य मुहावरे छाँटकर उनका वाक्यों में प्रयोग कीजिए ।

योग्यता-विस्तार

ग्राम-जीवन से संबंधित कुछ अन्य कहानियाँ पढ़िए । उनमें से जो कहानी अच्छी लगे उसे कक्षा में सुनाइए ।

शब्दार्थ और टिप्पणी

सभाचट्टी : सभा स्थल, चबूतरा
पंचलाइट : पेट्रोमैक्स, मिट्टी के तेल या गैस से जलने वाली लालटेन
जाज़िम : बड़ी चादर
सतरंजी : शतरंजी, रंग-बिरंगे सूत से बनी दरी या बिछावन
नेम-टेम : नियम-मुहूर्त, सायत
पुन्याह : शुभारंभ
ताब : घमंड, अभिमान
ढिबरी : कुप्पी, सूत की बत्ती लगी टीन की डिबिया जो मिट्टी का तेल डालकर जलाई जाती है
मूलगैन : मुख्य गायक
पच्छकों : पक्ष के लोगों, समूह, टोली

आखर धरना : बोल बोलना, स्वर उठाना
टेढ़-बेढ़ : गलत बोलना, ठीक स्वर न उठाना
बैकाट : बायकॉट, बहिष्कार
बेवजह : अकारण
गुड़गुड़ी : छोटा हुक्का
पाँच कोड़ी : सो (एक कोड़ी बीस की होती है)
धूरखेल करना : धूर्तता करना, चालाकी करना
किरासन : कैरोसिन, मिट्टी का तेल
बालने वाला : जलाने वाला
ताना : व्यंग्य
कूट करना : व्यंग्य करना, ताने मारना
भारी बतंगड़ : बड़ा बातूनी, बातें बनाने वाला
पानी उतरना : बेइज्ज़ती होना, मान-सम्मान नष्ट होना
सलीमा : सिनेमा
परतीत : विश्वास
मुरछल : चँवर
इस्पिरिट : स्प्रिट, ज्वलनशील तरल पदार्थ
मलसी : काठ की छोटी कटोरी
सात खून माफ़ करना : सब अपराध क्षमा करना

मोहनदास करमचंद गांधी

मोहनदास करमचंद गांधी को संसार महात्मा गांधी के नाम से जानता है। हर भारतवासी उनके नाम से परिचित है। उनका जन्म गुजरात के पोरबंदर नगर में 1869 में हुआ था। प्रारंभिक शिक्षा भारत में पाने के बाद उन्होंने इंग्लैंड से बैरिस्टरी की परीक्षा पास की। भारत लौटकर वे वकालत करने लगे ।

पोरबंदर के धनी व्यवसायी दादा अब्दुल्ला शेठ के कुछ मुकदमे दक्षिण अफ्रीका में चल रहे थे। उन मुकदमों की पैरवी करने के लिए अब्दुल्ला शेठ गांधी जी को मई 1893 में अफ्रीका ले गए।

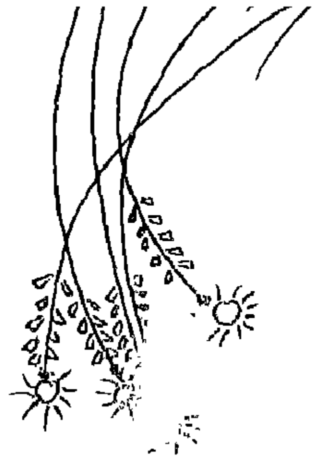
वहाँ भारतीयों की दुर्दशा देखकर गांधी जी ने उनके उद्धार के लिए आंदोलन चलाया । वह आंदोलन बिलकुल नए ढंग का था। इस आंदोलन का नाम उन्होंने 'सत्याग्रह' रखा । अफ्रीका में भारतीयों को सत्याग्रह का मंत्र सिखाकर गांधी भारत आए । यहाँ भी अहिंसा पर आधारित सत्याग्रह का पाठ भारतीयों को सिखाया । फलस्वरूप हमें 15 अगस्त 1947 को आज़ादी मिली।

महात्मा गांधी की मातृभाषा गुजराती थी। लेकिन उन्होंने हिंदी को राष्ट्रभाषा का दर्जा दिया और अपने अधिकांश भाषण हिंदी में ही दिए। सन 1918 के हिंदी साहित्य सम्मेलन के अधिवेशन के वे सभापति बने । उन्होंने दक्षिण भारत में हिंदी-प्रचार की बृहद् योजना बनाई । वे हमेशा कहते थे, "स्वदेशाभिमान को स्थिर रखने के लिए हमें हिंदी सीखनी चाहिए।"

महात्मा गांधी राम, कृष्ण, बुद्ध, ईसा, मुहम्मद आदि महान विभूतियों की परंपरा में थे। सन 1948 ई. में एक धर्मांध ने गोली मार कर उनकी हत्या कर दी।

गांधी जी के विपुल साहित्य को उनकी मृत्यु के बाद भारत सरकार के प्रकाशन विभाग ने **संपूर्ण गांधी वाङ्मय** नाम से छापा है। इसके अनेक भाग अब तक छप चुके हैं।

प्रस्तुत पाठ **मेरा धर्म और मेरा ईश्वर** में गांधी जी ने ईश्वर एवं धर्म संबंधी अपने विचार व्यक्त किए हैं। गांधी जी की दृष्टि में अदृश्य किंतु अनुभूत जीवनदायी शक्ति ही ईश्वर है जो सर्वथा कल्याणकारी है। गांधी जी सभी धर्मों को उसी शक्ति, उसी परमसत्ता तक पहुँचने के अलग-अलग मार्ग मानकर 'सर्वधर्मसमभाव' पर बल देते हैं।



मेरा धर्म और मेरा ईश्वर

विविध धर्म एक ही जगह पहुँचाने वाले अलग-अलग रास्ते हैं। एक ही जगह पहुँचने के लिए हम अलग-अलग रास्तों से चलें तो इसमें दुःख का कोई कारण नहीं है। सच पूछो तो जितने मनुष्य हैं उतने ही धर्म भी हैं।

हमें सभी धर्मों के प्रति समभाव रखना चाहिए । इसमें अपने धर्म के प्रति उदासीनता आती हो, ऐसी बात नहीं, बल्कि अपने धर्म पर जो प्रेम है उसकी अंधता मिटती है। इस तरह वह प्रेम ज्ञानमय और ज़्यादा सात्त्विक तथा निर्मल बनता है।

मैं इस विश्वास से सहमत नहीं हूँ कि पृथ्वी पर एक धर्म हो सकता है या होगा। इसलिए मैं विविध धर्मों में पाया जानेवाला तत्त्व खोजने की और इस बात को पैदा करने की कि विविध धर्मावलंबी एक-दूसरे के प्रति सहिष्णुता का भाव रखें, कोशिश कर रहा हूँ।

मेरी सम्मति है कि संसार के धर्मग्रंथों को सहानुभूतिपूर्वक पढ़ना प्रत्येक सभ्य पुरुष और स्त्री का कर्तव्य है। अगर हमें दूसरे धर्मों का वैसा आदर करना है जैसा हम उनसे अपने

धर्म का कराना चाहते हैं तो संसार के सभी धर्मों का आदरपूर्वक अध्ययन करना हमारा एक पवित्र कर्म हो जाता है। दूसरे धर्मों के आदरपूर्ण अध्ययन से हिंदू धर्मग्रंथों के प्रति मेरी श्रद्धा कम नहीं हुई । सच तो यह है कि हिंदू शास्त्रों की मेरी समझ पर उनकी गहरी छाप पड़ी है। उन्होंने मेरी जीवन-दृष्टि को विशाल बनाया है।

सत्य के अनेक रूप होते हैं, इस सिद्धांत को मैं बहुत पसंद करता हूँ। इसी सिद्धांत ने मुझे एक मुसलमान को उसके अपने दृष्टकोण से और ईसाई को उसके स्वयं के दृष्टिकोण से समझना सिखाया है। जिन अंधों ने हाथी का अलग-अलग तरह से वर्णन किया वे सब अपनी दृष्टि से ठीक थे। एक दूसरे की दृष्टि से सब गलत थे, और जो आदमी हाथी को जानता था उसकी दृष्टि से सही भी थे और गलत भी थे।

जब तक अलग-अलग धर्म मौजूद हैं तब तक प्रत्येक धर्म को किसी विशेष बाह्य चिह्न की आवश्यकता हो सकती है। लेकिन जब बाह्य चिह्न केवल आडंबर बन जाते हैं, अथवा अपने धर्म को दूसरे धर्मों से अलग बताने के काम आते हैं तब वे त्याज्य हो जाते हैं।

धर्मों के भ्रातृ-मंडल का उद्देश्य यह होना चाहिए कि वह एक हिंदू को अधिक अच्छा हिंदू, एक मुसलमान को अधिक अच्छा मुसलमान और एक ईसाई को अधिक अच्छा ईसाई बनाने में मदद करे । दूसरों के लिए हमारी प्रार्थना यह नहीं होनी चाहिए — ईश्वर, तू उन्हें वही प्रकाश दे जो तूने मुझे दिया है, बल्कि यह होनी चाहिए — तू उन्हें वह सारा प्रकाश दे जिसकी उन्हें अपने सर्वोच्च विकास के लिए आवश्यकता है।

एक ऐसी रहस्यमयी शक्ति है जो सर्वत्र व्याप्त है। मैं उसे अनुभव करता हूँ, यद्यपि देखता नहीं हूँ। यह अदृश्य शक्ति अपना अनुभव तो कराती है, परंतु उसका कोई प्रमाण नहीं दिया जा सकता क्योंकि जिन वस्तुओं का मुझे अपनी इंद्रियों द्वारा ज्ञान होता है, उन सबसे वह बहुत भिन्न है। वह इंद्रियों की पहुँच के बाहर है।

मैं यह ज़रूर अनुभव करता हूँ कि जब मेरे चारों ओर हर चीज़ हमेशा बदलती रहती है, नष्ट हो रही है, तब इन सारे परिवर्तनों के पीछे कोई चेतन शक्ति ऐसी ज़रूर है जो बदलती नहीं है, जो सबको धारण किए हुए है, जो सृजन करती है, संहार करती है और फिर नया सृजन करती है। यह जीवनदायी शक्ति या सत्ता ही ईश्वर है, और चूँकि केवल इंद्रियों द्वारा दिखाई देनेवाली कोई भी चीज़ न तो स्थायी है और न हो सकती है, इसलिए एकमात्र ईश्वर का ही अंतिम अस्तित्त्व है।

यह शक्ति कल्याणकारी है या अकल्याणकारी? मैं देखता हूँ कि यह सर्वथा कल्याणकारी है, क्योंकि मुझे दिखाई देता है कि मृत्यु के बीच जीवन कायम रहता है, असत्य के बीच सत्य टिका रहता है और अंधकार के बीच प्रकाश स्थिर रहता है। इससे मुझे पता चलता है कि ईश्वर जीवन है, सत्य है और प्रकाश है। वही प्रेम है। वही परम मंगल है।

प्रश्न - अभ्यास

मौखिक

1. एक ही जगह पहुँचने के लिए अलग-अलग रास्ते चुनना दुख की बात क्यों नहीं है?
2. हमें सभी धर्मों के प्रति समभाव क्यों रखना चाहिए?
3. 'सभी धर्मग्रंथों को सहानुभूतिपूर्वक पढ़ना' में 'सहानुभूतिपूर्वक' का आशय है –
   (क) आदर की भावना से
   (ख) उस धर्मानुयायी जैसी भावना से
   (ग) उदासीनता की भावना से
   (घ) सहयोग की भावना से
4. गांधी जी हम सबको सभी धर्मग्रंथों को पढ़ने की सलाह क्यों देते हैं?
5. गांधी जी ने अंधों और हाथी के उदाहरण द्वारा क्या समझाना चाहा है?
6. धर्म को बाह्य चिह्नों को त्यागने की आवश्यकता कब पड़ती है?

लिखित

1. प्रेम से अंधता मिट जाने का क्या परिणाम होता है?
2. गांधी जी धर्म के संबंध में किन बातों का प्रयास कर रहे हैं?
3. जो आदमी हाथी को जानता था उसकी दृष्टि से सभी अंधे सही भी थे और गलत भी थे — कैसे?
4. दूसरों के लिए हमारी प्रार्थना क्या होनी चाहिए और कैसे?
5. गांधी जी ने ईश्वरीय शक्ति को सर्वदा कल्याणकारी क्यों कहा है?
6. गांधी जी यह कैसे सिद्ध करते हैं कि ईश्वरीय शक्ति का अस्तित्व है?

भाषा-अध्ययन

सभी धर्मों का आदरपूर्वक अध्ययन करना हमारा **एक पवित्र कर्म** हो जाता है।

उपर्युक्त वाक्य में मोटे पदबंध में 'कर्म' शब्द संज्ञा है और 'पवित्र' शब्द 'कर्म' का विशेषण। 'एक' शब्द 'पवित्र' की विशेषता बता रहा है। विशेषण की विशेषता बताने वाला शब्द 'प्रविशेषण ' कहलाता है। इस पाठ में से ऐसे अन्य पदबंध छाँटिए और प्रविशेषणों को रेखांकित कीजिए।

योग्यता-विस्तार

1. 'सभी धर्म एक ही ईश्वर तक पहुँचने के अलग-अलग मार्ग हैं।' कक्षा में इस विषय पर चर्चा कीजिए ।
2. विभिन्न धर्मों के सूक्ति वाक्यों को चार्ट पर लिखकर कक्षा में लगाइए और उनकी समानताओं पर चर्चा कीजिए।

शब्दार्थ और टिप्पणी

प्रेम की अंधता : अत्यधिक प्रेम के कारण उत्पन्न संकीर्णता अथवा मोह

सहिष्णुता : सहनशीलता

आडंबर : दिखावा

त्याज्य : छोड़ने योग्य

अंधों ने हाथी देखा : कई अंधों द्‌वारा हाथी को अलग-अलग ढंग से देखने की कहानी इस प्रकार है कि कुछ अंधों ने हाथी को छूकर देखा। एक ने उसके पैरों को छुआ और कहा कि यह तो खंभा है। दूसरे ने सूँड़ को छुआ और कहा कि यह तो रस्सी है। तीसरे ने उसके धड़ को छुआ और कहा कि यह तो दीवार है और चौथे ने कान को छूकर उसे सूप बताया। इसी प्रकार अन्य अंधों ने उसके अलग-अलग अंगों को छूकर उसे अलग-अलग नाम दिए।

विद्यानिवास मिश्र

सुप्रसिद्ध साहित्यकार एवं भाषाविद् विद्यानिवास मिश्र का जन्म गोरखपुर ज़िले के पकड़डीहा ग्राम में सन 1926 में हुआ था। उनकी प्रारंभिक शिक्षा मूलतः गाँव में ही हुई । उच्च शिक्षा के लिए इलाहाबाद गए जहाँ से संस्कृत साहित्य में एम.ए. किया। तत्पश्चात गोरखपुर विश्वविद्यालय में शोध कार्य किया और पी-एच.डी. की उपाधि प्राप्त की।

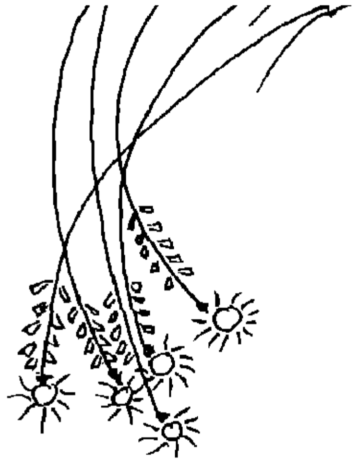
विद्यानिवास जी ने कुछ समय के लिए उत्तर प्रदेश और विंध्य प्रदेश के सूचना विभागों में काम किया । बाद में अध्यापन करने लगे । शिक्षा के क्षेत्र में काम करते हुए आपने कन्हैयालाल माणिकलाल मुंशी हिंदी तथा भाषा विज्ञान विद्यापीठ, आगरा में निदेशक का पद तथा काशी विद्यापीठ और संपूर्णानंद संस्कृत विश्वविद्यालय में कुलपति के पदों को सुशोभित किया। बीच में दो वर्षों के लिए अमरीका के बर्कले विश्वविद्यालय में भी अध्यापन किया। आजकल स्वतंत्र लेखन कर रहे हैं।

मिश्र जी का रचना-जगत बड़ा व्यापक और विशद है। उनकी भाषा शैली विविधतापूर्ण है, जिसमें एक ओर तो संस्कृत बहुल शब्दावली की छटा देखने को मिलती है तो दूसरी ओर लोकभाषा की तरलता और ताज़गी। विद्यानिवास जी को निसर्गतः कवि-हृदय मिला है।

उनकी प्रमुख गद्य की पुस्तकों के नाम हैं –

छितवन की छाँह, तुम चंदन हम पानी, मैंने सिल पहुँचाई, मेरे राम का मुकुट भीग रहा है, संचारिणी, कौन तू फुलवा बीनन हारी, हिंदी की शब्द संपदा, हिंदू धर्म, जीवन में सनातन की खोज, रीति विज्ञान, भारतीय भाषा दर्शन की पीठिका आदि। इनके कविता संग्रह का नाम **पानी की पुकार** है।

मेरा गाँव मेरा घर ललित शैली में लिखा गया निबंध है। भारत के विभिन्न भागों में नौकरी करते हुए लेखक के सम्मुख बार-बार उसके स्थायी पते का प्रश्न उठा है। यह प्रश्न उसको बड़ी असमंजस की स्थिति में डाल देता है, क्योंकि वह किस आधार पर इस प्रश्न का उत्तर दे । किस गाँव, किस शहर का अपने स्थायी पते के रूप में उल्लेख करे जबकि संपूर्ण भारत ही उसका घर है। लेकिन साथ ही वह यह भी नहीं भूल पाता कि वह हिंदुस्तान के एक गाँव की मिट्टी से जुड़ा है, जिसकी मोहक-मादक स्मृतियाँ उसमें ऐसी रच-बस गई हैं कि वह कहीं भी रहने पर अपने आपको बेघर नहीं पाता है।



मेरा गाँव मेरा घर

जब कोई पूछता है, आपका शुभस्थान? तो मैं बड़े असमंजस में पड़ जाता हूँ। कई बार कागज़ों पर भरना पड़ता है, स्थायी पता क्या है, वर्तमान पता क्या है, तब भी कुछ देर के लिए सोचना पड़ता है। स्थायी पता क्या लिखूँ — क्या कोई स्थायी पता होता भी है? सकूनत या निवास जब राजनीतिक रूप लेकर सामने आता है, तो और भी गहरा अंतद्‌र्वंद्‌व होता है। मैं रीवाँ सरकारी नौकरी में 1952 में गया तो शुरू-शुरू में कुछ लोगों ने यही उड़ाया कि उत्तर प्रदेश का आ गया, विंध्य प्रदेश को उत्तर प्रदेश में मिला देगा । दो-ढाई वर्षों से आगरा में हूँ, तो कुछ लोगों ने जो स्वयं शायद आगरा में जन्मे नहीं और बरसों से आगरा रहकर आगरा जनपद की ब्रज-संस्कृति से कोई स्पर्श जिन्होंने नहीं रखा, नारा बुलंद किया कि पूर्वी उत्तर प्रदेश का भोजपुरी क्यों यहाँ आ गया!

ऐसी स्थितियाँ मन को बहुत व्यथित करती हैं। कैसे कहूँ कि उस गाँव का नहीं हूँ, जहाँ जन्मा, उन शहरों का नहीं हूँ जहाँ मैंने अध्ययन किया, उन जगहों का नहीं हूँ, जिन्होंने मुझे ठौर-ठिकाना दिया, और उस व्यापक देश का नहीं हूँ, जिसने हर विदेश-यात्रा के पूर्व

रूमाल में गाँठ लगाई, जिसने हर विदेश-यात्रा को स्वदेश की पहचान के लिए एक नई कसौटी बनाया, और जिसका होकर मैं अपने को बराबर अस्तित्ववान पाता रहा? कैसे कहूँ कि ब्रज का नहीं हूँ, वृंदावन-बिहारी के निकुंजों का नहीं हूँ? कैसे कहूँ कि बनारस के बनारसी रंग का नहीं हूँ? कैसे कहूँ कि राप्ती, गंगा, जमुना, गोमती, तमसा, नर्मदा का नहीं हूँ? कैसे कहूँ कि उन वनराजियों का नहीं हूँ, जो बचपन में गाँव से दो कोस दूर से शुरू होती थीं, और कोसों चली जाती थीं, जो विंध्यप्रदेश की यात्राओं को सुरभित और मधुच्छायित करती थीं और जिन्होंने बाहर की यात्राओं में नीरव प्राण-संचार किया है? किसी एक का मोह छोड़ पाना मेरे लिए संभव नहीं, तो फिर इन निर्मम प्रश्नों का उत्तर कैसे दूँ?

सुविधा के लिए जहाँ जन्म हुआ, उसे जन्म-स्थान कह सकता हूँ। जहाँ मेरा तो नहीं, पर मेरे भाइयों का अपना घर बना हुआ है, उसे स्थायी पता कह सकता हूँ। और जहाँ मैं इस समय रहता हूँ, उसे वर्तमान पता लिख सकता हूँ। पर मन कहता है कि ये सभी उत्तर, सभी समाधान आधे सही हैं, पूरे सही नहीं। पूरा सही तो सब मिलकर होता है और वह कहीं किसी फ़ॉर्म या रजिस्टर में दर्ज नहीं हो सकता ।

कहीं भी रहूँ, यह नहीं छूटता कि मैं हिंदुस्तान के एक गाँव का हूँ, ऐसे गाँव का जो शहर से बहुत दूर है। वहाँ तक आज भी कोई सड़क, कोई रेल नहीं पहुँची। जो एक नदी की दो धाराओं के बीच वाले क्षेत्र में पड़ता है, जहाँ बाढ़ आती है, जहाँ सूखा पड़ता है, जहाँ नहरें नहीं, नलकूप नहीं, जहाँ मिट्टी में पंचायत राज की ज़हरीली जातिवादी राजनीति अभी घुल नहीं पाई है।

यह नहीं छूटता कि बिना कोई परीक्षा पास किए, या किसी स्कूल में गए मेरे बाबा ने बचपन में रामायण, महाभारत और हितोपदेश-पंचतंत्र की पूरी कहानी सुना दी थी । उस निखालिस भदेस भोजपुरी इलाके के प्राइमरी स्कूल के अध्यापक ने मुझे दर्जा चार तक ही ऐसी हिंदी सिखा दी थी कि कभी भी उसके बाद व्याकरण और वर्तनी की भूल हिंदी लिखने-बोलने में नहीं हुई और यादवचंद्र चक्रवर्ती का अंकगणित ऐसा मश्क करा दिया था कि

अंग्रेज़ी स्कूल में दर्जा सात में भरती हुआ तो गणित के मास्टर पीठ पर इस बात के लिए स्नेहपूर्वक एक धौल देते थे कि क्या तू पेट में गणित पढ़ता रहा !

मैं कच्ची मिट्टी के घर में पैदा हुआ। उसके आँगन के पच्छिम में एक बड़ा दालान था, उसी में गरमी की दुपहरी अपनी दीदी के साथ खेलते बीतती थी। एक दिन अधपकी इमली खा रहा था, कोई आता दिखा, उसका चिया (बीज) भी जल्दी में निगल गया। इमली कमबख़्त होती ही ऐसी है कि उसके लिए जीभ ललच जाती है, पर इमली होती है प्रतिषिद्ध! अब दीदी मुझसे तीन वर्ष बड़ी थी, उसे चिंता हुई कि उसका बीज पेट में जमेगा, अंकुर बड़ा होगा, पेड़ बड़ा होगा, तब चोरी पकड़ी जाएगी। किया क्या जाए? कई दिनों तक नाना प्रकार के उपाय सोचे गए, पर हम लोगों ने इस गोपनीय रहस्य को किसी को बताया नहीं। एकाध महीने बाद विश्वास हो गया कि बीज कच्चा था, जमेगा नहीं, तो हम दोनों को बड़ी निश्चिंतता हुई। समय बीतता गया, मेरे सामने ही नया पक्का मकान बना, लकड़ी के खंभों और दरवाज़े की नक्काशी घंटों देखता रहता था। बढ़ई बताता रहता था – यह बेल है, यह कमल है, यह चिरई-चिरवा है – मैं गट्-गट् पीता रहता था।

मेरे घर के पच्छिम में कुम्हार का घर था। मिट्टी के घड़े, सकोरे, हाथी, घोड़े गढ़े जाते थे। बड़ा कुतूहल होता था। चक्का नाचता है, गीली मिट्टी का लोंदा हाथ का स्पर्श पाकर कैसे-कैसे आकार लेता जा रहा है! पूर्व की तरफ़ शिवधनी अहीर का घर था। नागपंचमी का दिन, मैं साढ़े चार वर्ष का था। शिवधनी बहू पंचरंगी साड़ी पहनकर पंचइया पूजने चली। शिवधनी ने मुझसे मज़ाक किया – भाई साहब, इससे ब्याह करोगे? रंगों के जादू से प्रभावित होकर कह दिया – हाँ, इससे विवाह करूँगा। और अपने बाबा से भी कह दिया कि मैं तो इस पंचरंगी चुनरी वाली से ब्याह करूँगा। बाबा ने कहा – दुर पगले, तुम्हारे लिए नई दुलहिन लाएँगे। पर मेरी ज़िद देखकर शिवधनी ने कहा कि भाई, अब तुम्हीं इसे रखो । पर यह ब्याह बड़ा महँगा पड़ा। मैं बड़ा हुआ, पढ़ने जाता था तो अपने दरवाज़े पर अपने बच्चे से कहती कि जाओ अपने दादा से कपड़े लत्ते का खर्च लो। मैं शर्म से गड़ जाता। हाईस्कूल तक सारे

रिश्तेदार लोगों ने मेरा अच्छा मज़ाक बना रखा था। मैं दौड़कर दरवाज़े से निकल जाना चाहता था कि कहीं मुठभेड़ न हो जाए, पर उस गोपी ने (नाम आज तक नहीं जानता, विवाहित बहू गाँव में किसी की दुलहिन या माँ के ही रूप में जानी जाती है) मेरा विवाह होने पर भी आपना हक कायम रखा। मेरी पत्नी को दही की दहेंड़ी भेंट करने आई, तो बोली कि आपकी मैं जेठ सौत हूँ। तब तक उस शर्मीले रिश्ते पर हँसी आने लगी थी, क्योंकि तब तक वह काफ़ी प्रौढ़ा हो चली थी। मुझसे चार-पाँच साल छोटे तो उसके बच्चे थे जो किशोरावस्था में प्रवेश कर रहे थे। पर एक लंबे अरसे तक मेरी पहली भूल मुझे नाहक परेशान किए रही।

उत्तर की ओर एक और अहीर का घर था। बिरजू अहीर गाँव में कम रहते थे, कुछ जादुई कारबार था उनका। घर सँभालती थी उनकी पत्नी, जिन्हें पहले हम दिलराज की माई के रूप में जानते थे। फिर दिलराज रंगून गया, वहीं उसकी मृत्यु हो गई, तो लखराज की माई के नाम से उन्हें जाना जाने लगा। बाद में लखराज की भी मृत्यु हो गई और उनको बाबूराम की अइया (दादी) नाम से पुकारा जाने लगा। शिवधनी बहू के रिश्ते में तो बस केवल चिंता ही चिंता थी, पर लखराज की माई मेरी माँ की सखी थी और जब तक जिईं तब तक उन्हीं की जमाई दही मैंने गाँव में खाई। लखराज की माँ, जैसे भी होता, मेरे लिए बिना छिनी सजाव दही कटोरे में नहीं, दहेंड़ी में लाती। पता नहीं किस टेलीपैथी से उन्हें संदेश प्राप्त हो जाता, छुट्टियों में घर जाते ही वे दही लेकर हाज़िर हो जातीं। मेरे घर उत्सवों में वे ही दही जमातीं।

आज घर की बात सोचता हूँ तो वह इमली का बीज, लगता है, जिंदगी के लिए अम्लान लगाव के रूप में एक छतनार पेड़ बन गया है। इसकी पत्तियाँ जब नई-नई आती हैं तो लगता है, लगाव हरा हो गया है और पत्तियाँ तो मुँह में ललक का पानी भर देती हैं।

कुम्हार का चाक, बढ़ई की रुखानी और दही की दहेंड़ी – ये पीछे छूटकर भी पीछे नहीं छूटे। कुछ-न-कुछ नया आकार ग्रहण करने के लिए ज़िंदगी कितनी बार रौंदी गई, कितनी बार चाक पर चढ़ी, कितने रूप उसने पाए, कितने रंग पाए और कितनी आँचों में पकी। पककर निकली तो कितनी नदियों-कूपों के जल को उसने अपनी गंध से सुरभित

किया, अपनी अग्नितप्त काया के स्पर्श से शीतल किया। कुम्हार मुसकराता रहा, मिट्टी सीझती रही भीगने से, पकने से, टूटने से ! एक बड़ी कजरारी आँखों वाला शिशु बस चकित होता रहा — इतना अद्भुत, इतनी साधारण मिट्टी और ये रूपांतर ! विधाता का चाक घूमता ही जा रहा है, उनका एक आँवा बुझता नहीं कि दूसरा सुलगता रहता है, और प्यास है कि हज़ारों-हज़ारों घड़ों से, सकोरों से बुझती नहीं। बढ़ई की रुखानी चोट-पर-चोट करती जा रही है। इतनी निछोह चोट और इतना सँभाल कि काठ की जो अपनी बुनावट है, वह अनउभरी न रह जाए, कहीं ज़्यादा चिनगी न निकल जाए, कहीं संकल्पित फूल न बिगड़ जाएँ, कहीं रेखा न कट जाए — बचपन में इस बात पर ही मुग्ध रहता था।

आज जब चारों ओर देखता हूँ कि पेड़ ठूँठ हो गए हैं, छायाएँ तना बन गई हैं, पल्लवन-कुसुमन केवल दहन बन गया है और रस देने वाली, रस लेने वाली जड़ें उखड़ गई हैं, उनका ऊर्ध्वमुखी चितान भयभीत करने लगा है तो बढ़ई की याद आती है। वही इन सूखी जड़ों को श्यामल निकुंज बना सकता है। पर न बढ़ई है, न उसकी रुखानी, अब बस रंदा है जो ज़िंदगी को चौरस करता जा रहा है।

और हाँ दही, दही में वैसी जमावट ही नहीं। शायद दूध उतना उफनता नहीं। शायद दहेंड़ी उतनी सोंधियाई नहीं जाती। शायद उतनी धीमी आँच के लिए उतना धैर्य नहीं दिखता। पनियल-सा दही जमता है। ऊपर से चीनी डालकर मीठा किया जाता है। अब मलाईदार दही पचता भी तो नहीं। लखराज की माँ का दही शायद उसकी उस वत्सलता की ही एक परिणति थी। ठीक-ठीक तो हिसाब लगा नहीं सकता, इतना कह सकता हूँ कि वह दही कहीं लगी हुई है, छूटती नहीं ।

अब दही नहीं जमता, मन ज़रूर जम गया है। ऐसा जम गया है कि कोई भी ताप उसे पिघला नहीं पाता । ज़िंदगी में ताप कम नहीं है, पर मन है कि ज्वालामुखी के ऊपर बर्फ़ की चादर बना हुआ है। ऐसे में दही की स्निग्ध जमावट एकमात्र अवलंब है, जो कहीं मन को प्रेरित करे कि जमना पिघलने के लिए होता है। पिघलकर असंख्य-असंख्य लोगों की शिराओं में रक्त की तीव्र धार का प्रवाह बनने के लिए होता है।

एक अजनबी शहर में रहता हूँ, जहाँ पर हर क्षण चौकन्ना रहना पड़ता है। मैं अगर अजनबी शहरों और परिवेशों में आत्मीयता की पुकार लगा पाता हूँ तो इसलिए कि मेरा एक गाँव-घर ऐसा है, जो बराबर मेरे साथ है। और मैं हताश होना चाहूँगा, तो भी होने नहीं दिया जाऊँगा । उस गाँव-घर के कारण ही कहीं भी रहूँ, बेघर नहीं होने पाऊँगा, सभी प्रकार के वनवास आवास बनते रहेंगे ।

प्रश्न - अभ्यास

मौखिक

1. लेखक के सरकारी नौकरी में रीवाँ आने पर वहाँ के लोगों ने क्या कहा?
2. लेखक के आगरा आने पर किस प्रकार के लोगों को आपत्ति हुई?
3. लेखक अपने प्राइमरी स्कूल के अध्यापकों को क्यों नहीं भूल पाया?
4. लेखक शिवधनी की पत्नी का नाम क्यों नहीं जानता था?
5. 'एक बड़ी कजरारी आँखों वाला शिशु बस चकित होता रहा।' यह शिशु कौन था और उसके चकित होने का क्या कारण था?
6. तत्सम शब्दों के तद्भव और तद्भव शब्दों के तत्सम रूप बताइए —
   मृत्यु, सूखा, श्यामल, खंभा, पूर्वी, जेठ, पच्छिम, अग्नि, धैर्य, बहू ।

लिखित

1. लेखक को कौन से प्रश्न निर्मम लगते हैं और वह उनका उत्तर देने में अपने को असमर्थ क्यों पाता है?
2. 'पर मन कहता है कि ये सभी उत्तर, सभी समाधान आधे सही हैं, पूरे सही नहीं।' लेखक किन समाधानों की बात कर रहा है और उसे ये सभी समाधान पूरे सही क्यों नहीं लगते?
3. लेखक की पहली भूल क्या थी? किन-किन अवसरों पर लेखक को उसके कारण परेशानी उठानी पड़ी?

4. लेखक को बढ़ई की याद क्यों आई?
5. दही की दहेंड़ी पीछे छूटकर भी क्यों नहीं छूटी?
6. लेखक अजनबी शहरों और परिवेशों में आत्मीयता की पुकार कैसे लगा पाता है?
7. आशय स्पष्ट कीजिए —
   (क) *वह इमली का बीज, लगता है ज़िंदगी के लिए अम्लान लगाव के रूप में एक छतनार पेड़ बन गया है।*
   (ख) विधाता का चाक घूमता ही जा रहा है। उनका एक आवाँ बुझता नहीं कि दूसरा सुलगता रहता है।
   (ग) अब बस रंदा है, जो ज़िंदगी को चौरस करता जा रहा है।
   (घ) *अब दही नहीं जमता, मन ज़रूर जम गया है।*
   (ङ) सभी प्रकार के वनवास आवास बनते रहेंगे ।
8. 'लेखक के लिए पूरा देश ही उसका घर है।' टिप्पणी कीजिए ।
9. इस पाठ के किन अंशों से ठेठ ग्रामीण संस्कृति की झलक मिलती है?
10. प्रस्तुत पाठ ललित निबंध है। ललित निबंध के निम्नलिखित तत्त्वों की पहचान इस पाठ से कीजिए ।

    (क) वैयक्तिकता (ख) आत्मीयता (ग) लोक तत्त्व
11. आपको लेखक के बचपन की कौन-सी घटना रोचक लगी? उसका वर्णन अपने शब्दों में कीजिए ।

भाषा-अध्ययन

निम्नलिखित वाक्यों में उपयुक्त विराम-चिह्न लगाइए —

- ❑ इतना अद्भुत इतनी साधारण मिट्टी और ये रूपांतर
- ❑ जब कोई पूछता है आपका शुभस्थान तो मैं बड़े असमंजस में पड़ जाता हूँ
- ❑ कैसे कहूँ कि ब्रज का नहीं हूँ वृंदावन-बिहारी के निकुंजों का नहीं हूँ

योग्यता-विस्तार

1. 'बचपन की वह घटना, जो भुलाए नहीं भूलती' — अपने अनुभव के आधार पर इस विषय पर एक अनुच्छेद लिखिए ।
2. ऐसी कुछ कविताओं का संकलन कीजिए, जिनमें ग्रामीण परिवेश की झलक मिलती हो ।

शब्दार्थ और टिप्पणी

असमंजस : दुविधा, समझ में न आना कि क्या करें यह या वह
सकूनत : निवास, रहने का स्थान
अंतद्‌र्वंद्‌व : भीतर ही भीतर चलने वाला द्‌वंद्‌व, परस्पर विरोधी भावों का संघर्ष
व्यथित : दुःखी
रूमाल में गाँठ लगाना : याद रखने के लिए रूमाल में गाँठ लगाई जाती है, स्मरण करना
कसौटी : मापदंड, परख, जाँच
अस्तित्ववान : विद्‌यमान होना
निकुंज : सघन वृक्षों और लताओं से आवृत स्थान, लतामंडप
वनराजि : जंगल की पगडंडी, वन की ओर जाने वाला सँकरा रास्ता
सुरभित : सुगंधित
मधुच्छायित : सरस, रसमयी
निखालिस : विशुद्‌ध, जिसमें और किसी वस्तु की मिलावट न हो
भदेस : ठेठ देहाती
मश्क : अभ्यास
धौल देना : खुले हाथ से पीठ पर आघात करना या मारना
प्रतिषिद्‌ध : निषिद्‌ध, जिसके लिए मना हो
गोपनीय : छुपाने योग्य
नक्काशी : लकड़ी आदि ठोस सतह पर बेल-बूटे खोदना
कुतूहल : जिज्ञासा, जानने की इच्छा
लोंदा : किसी गीली वस्तु का पिंड
पंचइया : नागपंचमी
नाहक : व्यर्थ
रुखानी : बढ़ई का एक औज़ार जिससे लकड़ी काटते हैं या उसमें छेद करते हैं
निछोह : जिसमें छोह या प्रेम न हो
रंदा : लकड़ी को समतल करने का औज़ार
ज्वालामुखी : वह पर्वत जिसकी चोटी में से धुआँ, राख तथा जले और पिघले हुए पदार्थ समय-समय पर निकलते रहते हैं
हताश : जिसकी आशा नष्ट हो गई हो, निराश

पद्य - खंड

भूमिका

कविता क्या है?

साहित्य में दो प्रमुख शैलियाँ हैं : गद्य और कविता। जब हम अपने विचारों को विस्तारपूर्वक तर्क और प्रमाण सहित व्याकरण सम्मत भाषा में प्रस्तुत करते हैं, तब हम गद्य-शैली का प्रयोग कर रहे होते हैं और जब अपने भावों और विचारों को छंद, लय, ताल, स्वर में बाँधकर (कभी-कभी प्रतीकों या अमूर्त बिंबों के सहारे) प्रकट करते हैं तो कविता-शैली का। यही काव्य और गद्य का स्थूल अंतर है। कभी-कभी कविता में छंद, स्वर, ताल आदि का निर्वाह नहीं भी किया जाता, तब भी वह कविता रहती है। काव्यत्व कविता के द्वारा प्रस्तुत भावानुभूति पर अधिक टिका होता है, उसे प्रस्तुत करने की शैली पर कम। कविता की सृष्टि तभी होती है जब कवि के हृदय में अनुभूति की तीव्रता होती है और होता है भावों का ऐसा आवेग जो फूट पड़ने को आतुर हो। यह भाव या विचार हमारे मन को छू जाता है। कविता का अभिव्यक्ति-कौशल, छंद, तुक, वर्ण-प्रयोग, शब्द-चयन, अलंकार आदि पाठक के सौंदर्य-बोध को तीव्र करते हैं।

कविता पढ़ने का उद्देश्य

कविता पाठक के मन को छूकर उसे ऐसा आनंद देती है, जिसे वह शब्दों में कठिनता से अभिव्यक्त कर पाता है। वह आनंद के लिए पढ़ी-सुनी जाती है, विचार उसमें कलात्मकता से पिरोया जाता है। कविता का उद्देश्य जीवन के अनुभवों की कलात्मक अभिव्यक्ति भी है। वह पाठक की भावनाओं का उदात्तीकरण करती है और उसके सौंदर्य-बोध का परिष्कार भी। मानव-मन का स्वभाव है कि वह सौंदर्य, माधुर्य और लालित्य की ओर सहज ही आकृष्ट होता है। कविता इस मनोवृत्ति की पूर्ति करती है। कविता मानव-प्रेम, प्रकृति-प्रेम, देश-प्रेम, त्याग, स्नेह, संवेदनशीलता जैसी सद्वृत्तियों को जगाती है तथा मन को कोमल, उदार और संवेदनशील बनाती है।

विद्यार्थियों के किशोर मन को तो कविता बहुत ही प्रभावित करती है। किशोरावस्था में हृदय की गहराइयों में अनेक भावनाएँ उभर रही होती हैं, मन कुछ विशेष कर गुज़रने को प्रतिक्षण तत्पर रहता है। कविता से उनमें नई तरंग और नई स्फूर्ति जगती है। उन्हें लगता है जैसे कवि उन्हीं की भावनाओं को अपनी कविता के माध्यम से व्यक्त कर रहा है।

अन्य सभी साहित्यिक विधाओं – नाटक, कहानी, उपन्यास आदि की अपेक्षा कविता का प्रभाव अधिक गहरा और स्थायी होता है। कविता पढ़ने से भावानुभूति के अतिरिक्त सौंदर्यानुभूति से भी विद्यार्थी परिचित होते हैं। वाचन क्षमता तथा सौंदर्य-विवेचन की क्षमता का विकास भी कविता पढ़ने-पढ़ाने के उद्देश्य हैं। कवि अपनी बात को प्रभावी और आकर्षक बनाने के लिए अलंकार आदि अनेक उपादानों का सहारा लेता है। ऐसे ही कुछ उपादानों का परिचय देने का यहाँ प्रयास किया जा रहा है।

छंद, लय और प्रवाह

कविता सामान्यतः किसी छंद विशेष में बँधी होती है। छंदबद्ध कविता में मात्राओं की निश्चित संख्या अथवा वर्णों के निश्चित क्रम को भी ध्यान में रखा जाता है। पहले प्रकार के छंद मात्रिक कहलाते हैं और दूसरे वर्णिक। दोहा, रोला, चौपाई आदि मात्रिक छंद हैं तथा सवैया, कवित्त आदि वर्णिक। आधुनिक कविता में लय पर तो ध्यान दिया जाता है, किंतु छंद-विधान को अधिक आवश्यक नहीं समझा जाता, फिर भी छंद-विधान की उपयोगिता में कमी नहीं आई है। लय और प्रवाह के लिए छंद की उपयोगिता समझ कर कवियों ने नए-नए छंद बनाए हैं।

छंद-विधान में यति, गति, लघु-गुरु के साथ-साथ लय को प्रधान स्थान प्राप्त है। छंदोबद्ध कविता में वर्णों की आवृत्ति, शब्दचयन और तुक से नाद सौंदर्य उत्पन्न होता है जो उसके रसास्वादन में सहायक बनता है। इसीलिए लयात्मक कविता पाठ को सराहा जाता है। तुक और गेयता कविता के अनिवार्य तत्त्व नहीं हैं, पर कविता के समग्र प्रभाव को अधिक आस्वाद युक्त बनाने में वे भी सहायक होते हैं। दुष्यंत कुमार की कविता का एक अंश द्रष्टव्य है –

मेरी तो आदत है
रोशनी जहाँ भी हो

उसे खोज लाऊँगा
कातरता, चुप्पी या चीखें,
या हारे हुओं की खीज
जहाँ भी मिलेगी
उन्हें प्यार के सितार पर बजाऊँगा।

उपर्युक्त पंक्तियों में कहीं तुक नहीं है, पर लय का सहज प्रवाह है। यह लय ही कविता को सुपाठ्य और सुग्राह्य बनाती है।

शब्द-विन्यास

कविता में शब्द-चयन का विशेष महत्त्व होता है। शब्द-विन्यास के लिए कवि व्याकरण के नियमों का सदा पालन नहीं करता। वह कोमल या कठोर शब्दों के प्रयोग से विशेष वातावरण का निर्माण करता है। प्रसाद, निराला, पंत, महादेवी आदि छायावादी कवियों ने शब्द-चयन और रूप-विन्यास में बड़ी सतर्कता बरती है। प्रसाद की निम्नलिखित पंक्तियों में कोमल शब्दावली का प्रयोग देखिए –

खग-कुल कुल-कुल-सा बोल रहा
किसलय का अंचल डोल रहा

यहाँ 'खग-कुल कुल-कुल' में जो गूँज उभर रही है वह अन्य शब्दों द्वारा संभव नहीं। कठोर शब्दों के प्रयोग के लिए भूषण की नीचे लिखी पंक्तियाँ देखिए –

भूषण भनत नाद-बिहद नगारन के,
नदी-नद मद गैबरन के रलत है।

तो नरेंद्र शर्मा ने सीधे-सरल शब्दों के सहारे कायरता के अपावन रूप को इस प्रकार उभारा है –

'युद्धं देहि कहे' जब पामर,
दे न दुहाई पीठ फेर कर !
या तो जीत प्रीति के बल पर,

या तेरा पथ चूमे तस्कर।
प्रतिहिंसा भी दुर्बलता है,
पर कायरता अधिक अपावन !
कुछ भी बन, बस कायर मत बन !

'युद्धं देहि कहे जब पामर' पंक्ति ललकार द्वारा जूझने का संकेत दे रही हैं। 'प्रतिहिंसा भी दुर्बलता है, पर कायरता अधिक अपावन !' कहकर कवि उनकी शक्ति-सामर्थ्य को प्रेरित कर अगली पंक्ति में उसके गिरे हुए रूप का चित्रण करता है। अंतिम पंक्ति में 'कुछ भी बन, बस कायर मत बन' को सुनकर तो ललकार जैसे चरमसीमा पर पहुँच जाती है। यह है शब्द-प्रयोग का चातुर्य और कवि का कौशल।

अलंकार योजना

कवि कभी शब्दों में और कभी अर्थ में चमत्कार लाकर कविता को सजाता है। ये सजावटी 'उपकरण' ही अलंकार कहलाते हैं। वर्णों या शब्दों के द्वारा अलंकरण हो तो उसे शब्दालंकार कहते हैं, अर्थ से हो तो उसे अर्थालंकार। भूषण की निम्नलिखित पंक्तियों में दोनों प्रकार के अलंकारों का सौंदर्य द्रष्टव्य है —

भुज-भुजगेस की बै संगिनी भुजंगिनी-सी
खेदि-खेदि खाती दीह दारुन दलन के।
बखतर पाखरन बीच धँसि जाति, मीन
पैरि पार जात परबाह ज्यों जलन के।

छायावादी कवियों में भी अलंकरण की प्रवृत्ति मिलती है। अमूर्त की मूर्त से या मूर्त की अमूर्त से तुलना, मानवीकरण आदि उनके प्रिय अलंकार रहे हैं। आधुनिक कवियों में पुराने उपमानों के प्रति मोह कम है। वे अपनी बात कुछ प्रतीकों के माध्यम से कहते हैं या कविता में विविध प्रकार के बिंबों की सृष्टि करते हैं, यथा —

अंबर पनघट में डुबो रही —
तारा-घट ऊषा नागरी।

चित्रात्मकता

कवि और कलाकर सौंदर्य के चितेरे होते हैं। कलाकार अपनी सौंदर्यानुभूति को रेखाओं और रंगों के द्वारा उभारता है। कवि के उपकरण तो मात्र शब्द हैं, पर शब्दों से भी वह बड़ा ही मनोरम और सजीव चित्र खींच देता है। कविता को पढ़ने-सुनने से ही पाठक या श्रोता के मस्तिष्क में साकार चित्र खिंच जाता है, उसे लगता है जैसे वह सब कुछ अपनी आँखों से देख रहा है। 'मेघ आए' का यह चित्र देखें –

पेड़ झुक झाँकने लगे गरदन उचकाए,
आँधी चली, धूल भागी घाघरा उठाए,
बाँकी चितवन उठा, नदी ठिठकी, घूँघट सरके।
मेघ आए बड़े बन-ठन के सँवर के।



बूढ़े पीपल ने आगे बढ़कर जुहार की।
'बरस बाद सुधि लीन्हीं' –
बोली अकुलाई लता ओट हो किवार की,
हरसाया ताल लाया पानी परात भर के।
मेघ आए बड़े बन-ठन के सँवर के।

कविता की सराहना

पिछले पृष्ठों पर कविता के कुछ उपादानों – छंद, लय, प्रवाह, अलंकार, शब्द-विन्यास या चित्रात्मकता की चर्चा की गई। किंतु केवल इनका प्रयोग मात्र ही कविता नहीं है। कविता का प्राण-तत्त्व है उसका भाव, उसकी समग्रता से हमारे हृदय पर पड़ा प्रभाव। उसी को कविता का आस्वाद कहते हैं। शेष उपादान तो उसके शरीर के अंग हैं। कविता की सराहना तभी की जा सकती है जब हम उसके आत्मत्व का साक्षात्कार कर सकें। कविता का आनंद टुकड़ों में नहीं, समग्रता में है। जब हम कवि की अनुभूति से तादात्म्य करते हैं तभी उसकी कविता का आस्वाद कर पाते हैं। यह आस्वाद प्रत्येक पाठक को भिन्न रूप में होता है। पर यह आस्वाद ऐसा होता है जिसे वह सरलता

से अभिव्यक्त नहीं कर पाता। शिक्षार्थी भी उसे अनुभव कर सकते हैं, यदि वे नीचे लिखी बातों का अनुपालन करें।

काव्यपाठ

काव्यपाठ कविता को सराहने का पहला सोपान है। कविता गद्य नहीं है, अतः गद्य की भाँति नहीं पढ़ी जाती। कविता में निहित लय ही उसे गद्य से भिन्न बनाती है इसलिए लय को पकड़ना सामान्य काव्यपाठ की पहली शर्त है। लय का निर्धारण काव्य पंक्तियों में विद्यमान गति, विरामचिह्न, गुरु-लघु मात्रा एवं तुक से होता है। आधुनिक कविता में विराम चिह्न न हों, लय अवश्य होती है। भावों के अनुकूल उचित विराम स्थल बनाकर ही काव्य पाठ किया जाना चाहिए। प्रस्तुत संकलन की अधिकांश कविताएँ तुकांत हैं। कुछ में तो गेयतत्त्व भी है। दुष्यंत कुमार की कविताएँ मुक्त छंद में हैं, पर उनमें आरोह-अवरोह और लय की अद्भुत क्षमता है। 'गांधी जी के जन्मदिन पर' कविता को लीजिए –

लँगड़ाकर चलते हुए पाँवों को
कंधा दूँगा
गिरी हुई पद-मर्दित पराजित **विवशता को**
बाँहों में उठाऊँगा।
इस समूह में
इन अनगिनत अचीन्हीं आवाज़ों में
कैसा दर्द है !
कोई नहीं सुनता !
पर इन **आवाज़ों** को
और इन **कराहों** को
दुनिया सुने मैं ये चाहूँगा।



उपर्युक्त पंक्तियों में पूर्ण विराम और आश्चर्यबोधक चिह्न विराम का स्थल संकेतित करते हैं, पर इन विराम चिह्नों के अतिरिक्त कविता में मोटे छपे शब्द स्वर में आरोह चाहते हैं – दो

स्थानों पर आत्म-विश्वास और दृढ़ संकल्प को व्यंजित करते हैं। यही नहीं, संपूर्ण कविता में ऐसे अनेक स्थल हैं। उन्हें पहचानकर दृढ़ स्वर में आरोह-अवरोहपूर्वक पढ़ने से कविता का संदेश सहज ही समझ में आ जाता है।

हिंदी की अधिकांश कविताएँ मात्रिक छंदों में लिखी गई हैं। उन्हें पढ़ने में सावधानी की आवश्यकता है कि कहीं मात्राएँ घट-बढ़ न जाएँ। संयुक्ताक्षरों का ठीक उच्चारण न करने पर कविता की लय टूट जाएगी। तब वह बेसुरी और कर्णकटु लगेगी। अतः कविता पाठ करते समय उपर्युक्त बातों का ध्यान रखना आवश्यक है।

समग्र भाव

प्रत्येक कविता को बार-बार पढ़ा जाना चाहिए तभी उसकी मूल संवेदना और उसके कलापूर्ण पक्ष दोनों स्पष्ट हो सकेंगे। जहाँ तक कविता के भाव या विचार का प्रश्न है, वह संपूर्ण कविता के समग्र प्रभाव पर टिका होता है। अलंकार, चित्रात्मकता, शब्द प्रयोग आदि कौशल पूरी कविता में व्यक्त हो सकते हैं और उसके किसी अनुच्छेद, पंक्ति या शब्द विशेष में भी। कविता की समुचित सराहना के लिए हम संपूर्ण से खंड की ओर अग्रसर होते हैं। तभी हम कविता के बाहरी उपादानों की समुचित सराहना कर सकते हैं।

प्राचीन आचार्यों ने कविता के प्रभाव को ही रस नाम दिया है, क्योंकि वह भी एक स्वाद ही है, जिसका हम मानसिक स्तर पर आस्वादन करते हैं। वस्तुतः संपूर्ण कविता का प्रभाव ही उसका रस है। उस कविता से कभी हम फड़क उठते हैं, कभी द्रवित होते हैं, कभी हँसते हैं, कभी चकित होते हैं – ये ही कविता के 'रस' हैं। ऐसे नौ-दस रस कविता में माने जाते हैं। पर कविता रसों की सीमा में न भी आ रही हो तो भी आनंद देती है। 'आनंद' या 'आस्वाद' प्रत्येक कविता का अपना होता है।

कुछ कविताएँ ऐसी भी हो सकती हैं जिनमें कवि का मंतव्य सर्वथा स्पष्ट न होता हो। कवि जानबूझ कर कुछ संकेत कर देता है और शेष अस्पष्ट ही रहने देता है। यह भी उसकी एक कला है। ऐसे स्थलों में एकाधिक अर्थ संभव हो सकते हैं – अतः एक ही अर्थ का आग्रह उचित नहीं।

कविता का पूर्ण आस्वाद पाठक की रुचि, संवेदनशीलता और संस्कारों पर भी निर्भर करता है, पर ये गुण जन्मजात ही नहीं होते, अर्जित भी किए जाते हैं। बार-बार काव्य पाठ सुनने, काव्य चर्चा करने से उसकी अभिरुचि जाग्रत हो सकती है। शिक्षण की नई प्रविधियों में यह अधिक सरल है– जैसे इन कविताओं के टेप बनाए जा सकते हैं, किसी कवि को आमंत्रित कर उसकी कविता का पाठ कराया जा सकता है, कवि-दरबार आयोजित कर विभिन्न प्रकार की कविताओं से विद्यार्थियों को परिचित कराया जा सकता है। समर्थ शिक्षक कविता के पाठ को ही नहीं कक्षा के वातावरण को भी काव्यमय बना देते हैं।

वस्तुत: इन कविताओं के अर्थ जानना, अलंकार पहचान लेना या भावार्थ लिख लेना ही पर्याप्त नहीं हैं। बल इस बात पर दिया जाना चाहिए कि छात्र-छात्राएँ संकलन की अधिकाधिक कविताओं को कंठस्थ कर सकें, उचित अवसरों पर उन्हें लय तथा आरोह-अवरोह के साथ सुना सकें और उनमें से कुछ स्वरचित कविताओं के माध्यम से अपने आपको अभिव्यक्त कर सकें।

कबीरदास

भक्तिकालीन निर्गुण संत-परंपरा में कबीर का स्थान शीर्ष पर है। उनका जन्म लगभग सन 1398 में वाराणसी में हुआ था। कहा जाता है कि लगभग 120 वर्ष की लंबी उम्र पाकर सन 1518 के आस-पास उनकी मृत्यु मगहर में हुई।

कबीरदास का पालन-पोषण वाराणसी के नीरू नामक जुलाहे के यहाँ हुआ था। वे पढ़-लिख नहीं सके किंतु मानव प्रेम के ढाई आखर सीख कर वे पंडित हो गए। कबीर ऐसे समय में भारतीय क्षितिज पर उदित हुए जब भारतीय समाज कठिन परिवर्तन के दौर से गुज़र रहा था।

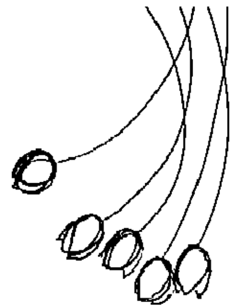
कबीर क्रांतदर्शी कवि थे। उनकी कविता में गहरी सामाजिक चेतना प्रकट होती है। उनके पास अनुभव से प्राप्त अथाह ज्ञान था। उनकी कविता सहज ही मर्म को छू लेती है। एक ओर धर्म के बाह्य आडंबरों पर उन्होंने गहरी और तीखी चोट की है तो दूसरी ओर आत्मा-परमात्मा के विरह-मिलन के भावपूर्ण गीत गाए हैं।

कबीर की रचनाएँ मुख्यतः 'कबीर ग्रंथावली' में संकलित हैं किंतु कबीर पंथी 'बीजक' को ही मान्यता प्रदान करते हैं। उनकी कतिपय रचनाएँ 'गुरु ग्रंथ साहब' में भी संकलित हैं। अपनी रचनाओं में उन्होंने दोहा-चौपाई और पद शैली का प्रयोग अधिक किया है। उनकी साखियों की भाषा में राजस्थानी, पंजाबी मिश्रित हिंदी दिखाई पड़ती है। उनकी भाषा को आचार्य रामचंद्र शुक्ल ने सधुक्कड़ी नाम दिया है। साधु-संतों के साथ अनेक स्थानों का भ्रमण करने के कारण उनकी भाषा में अनेक भाषाओं के शब्दों का मिश्रण हो गया है।

'रमैनी' और 'सबद' में गाए जाने वाले पदों का संकलन है जिनमें पूरबी हिंदी का प्रयोग हुआ है। कबीर की भाषा ऊबड़-खाबड़ अवश्य है किंतु सूक्ष्म भावों को प्रकट करने की उसकी क्षमता असाधारण है।

कबीर का मूल्यांकन करते हुए आचार्य हजारी प्रसाद द्विवेदी ने लिखा है– "ऐसे थे कबीर – सर से पैर तक मस्तमौला, स्वभाव से फक्कड़, आदत से अक्खड़, भक्त के सामने निरीह, भेषधारी के सामने प्रचंड, दिल के साफ़, दिमाग के दुरुस्त, जन्म से अस्पृश्य, कर्म से वंदनीय।"

यहाँ कबीर के दो सबद (पद) और पाँच साखियाँ दी जा रही हैं। पहले सबद में ब्रह्म की सर्वव्यापकता का चित्रण है। दूसरे सबद में संसार की असारता का वर्णन है। संकलित साखियों में सद्गुरु महिमा, माया की छलना और ब्रह्म से तादात्म्य की इच्छा व्यक्त की गई है तथा बाह्याचारों पर चोट की गई है।



सबद (पद)

मोकों कहाँ ढूँढ़े बंदे, मैं तो तेरे पास में ।
ना मैं देवल ना मैं मसजिद, ना काबे कैलास में ।
ना तो कौने क्रिया-कर्म में, नहीं योग बैराग में ।
खोजी होय तो तुरतै मिलिहौं, पल भर की तालास में ।
कहैं कबीर सुनो भई साधो, सब स्वाँसों की स्वाँस में ।।



रहना नहिं देस बिराना है।
यह संसार कागद की पुड़िया, बूँद पड़े घुल जाना है।
यह संसार काँट की बाड़ी, उलझ-पुलझ मरि जाना है।
यह संसार झाड़ औ झाँखर, आग लगे बरि जाना है।
कहत कबीर सुनो भाई साधो, सतगुरु नाम ठिकाना है।।

साखी

सतगुरु की महिमा अनँत, अनँत किया उपगार ।
लोचन अनँत उघाढ़िया, अनँत दिखावणहार ।।

माया मुई न मन मुवा, मरि-मरि गया सरीर ।
आसा त्रिष्णाँ नाँ मुई, यौं कहि गया कबीर ।।

नैनाँ अंतरि आव तूँ, ज्यूँ हौं नैन झँपेउँ ।
नाँ हौं देखौं और कूँ, नाँ तुझ देखन देउँ ।।

माला पहरै मनमुखी, तार्थं कछू न होइ ।
मन माला कौं फेरताँ, जुग उजियारा सोइ ।।

केसौं कहा बिगाड़िया, जे मूँडै सौ बार ।
मन कौं काहे न मूँडिए, जामैं बिषै बिकार ।।

प्रश्न - अभ्यास

सबद (पद)

मौखिक

1. पहले पद में 'मैं' और 'तेरे' शब्द किसके सूचक हैं?
2. मनुष्य ईश्वर को कहाँ-कहाँ ढूँढ़ता-फिरता है?
3. कबीर के मत में ईश्वर कहाँ विद्यमान है?
4. 'देस' शब्द से कबीर का क्या तात्पर्य है?
5. कवि ने संसार को 'कागद की पुड़िया' क्यों कहा है?
6. कबीर की दृष्टि में इस नश्वर संसार में मनुष्य का एकमात्र सहारा कौन है?

लिखित

1. कबीर ने ईश्वर-प्राप्ति के लिए किन प्रचलित विश्वासों का खंडन किया है?
2. कबीर ने ईश्वर को 'सब स्वाँसों की स्वाँस में' क्यों कहा है?
3. संसार को 'बिराना' या 'पराया' कहने का क्या आशय है?
4. संसार की नश्वरता बताने के लिए कबीर ने क्या-क्या उदाहरण दिए हैं?

योग्यता-विस्तार

1. कबीर के उन पदों को ढूँढ़ कर पढ़ें, जिनमें उन्होंने बाह्याडंबरों का विरोध किया है।
2. संसार की नश्वरता और सतगुरु के महत्त्व से संबंधित कबीर के कुछ पद और साखियाँ याद कर कक्षा में सुनाइए ।

साखी

मौखिक

1. कबीर ने सतगुरु की महिमा को अनंत क्यों कहा है?

2. वे कौन-सी चीज़ें हैं जो शरीर के मरने पर भी नहीं मरती हैं?
3. कबीर का ईश्वर के प्रति अनन्य प्रेम किन पंक्तियों में व्यक्त हुआ है?
4. किन साखियों में कबीर ने बाह्याडंबरों पर व्यंग्य किया है?

लिखित

1. कबीर ने मन के संकेत पर चलने वाले व्यक्ति द्वारा माला फेरने को ईश्वर का स्मरण क्यों नहीं माना है?
2. बालों को मूँड़ने और मन को मूँड़ने में क्या अंतर है?
3. अनुप्रास अलंकार के दो उदाहरण छाँट कर लिखिए।
4. भाव स्पष्ट कीजिए –
   (क) लोचन अनँत उघाड़िया, अनँत दिखावणहार ।
   (ख) मन माला कौं फेरताँ, जुग उजियारा सोइ ।।
   (ग) मन कौं काहे न मूँडिए।

शब्दार्थ और टिप्पणी

देवल : देवालय, मंदिर
काबा : मुसलमानों का पवित्र तीर्थस्थल
बिराना : पराया
बाड़ी : बगीचा
अनँत (अनंत) : असीम, अपार,
उपगार : उपकार
मुई : मर गई
अंतरि : अंदर,
मनमुखी : मन के संकेत पर चलने वाला
केसौं (केशों) : बालों ने
जुग : युग (जीवन- काल)
मूँडिए (मूँड़ना) : सिर के बाल उतारना, साफ़ करना
बिषै बिकार : सांसारिक वासनाएँ

मीराबाई

हिंदी की कवयित्रियों में मीराबाई का अप्रतिम स्थान है। मीरा ने कृष्ण सौंदर्य का मार्मिक चित्रण किया है। कृष्ण-भक्ति के बहुत सुंदर गीत मीरा ने लिखे हैं। मीरा का जन्म सन 1498 में जोधपुर (राजस्थान) के कुड़की गाँव में राव रत्नसिंह राठौर के परिवार में हुआ था। बचपन में ही माँ के स्वर्गवासी हो जाने के बाद मीरा को अपने पितामह के साथ रहना पड़ा। पितामह कृष्ण के परम भक्त थे। उनकी कृष्ण-भक्ति से प्रभावित होकर मीरा बचपन से ही कृष्ण-भक्ति में रत हो गईं।

मीरा का विवाह मेवाड़ के राणा साँगा के सबसे बड़े पुत्र भोजराज के साथ हुआ था। उन्हें मीरा की कृष्ण-भक्ति अच्छी न लगती थी। वे चाहते थे कि मीरा घर-गृहस्थी के कामों में रुचि लें। लेकिन मीरा थीं कि साधु-संतों की सेवा करने में ही सुख-संतोष पाती थीं।

मीरा के इस आचरण से ससुराल वाले दुखी रहते थे। समाज में भी मीरा के बारे में तरह-तरह की बातें कही जाने लगीं किंतु मीरा अपने कृष्ण-प्रेम में इतनी दीवानी थीं कि कोई भी उन्हें भक्ति मार्ग से हटा न सका।

पति के दिवंगत होने के बाद मीरा ने मेवाड़ छोड़ दिया। वे वृंदावन में रहने लगीं। कालांतर में वृंदावन छोड़ कर वे द्वारका में बस गईं। वहीं सन 1546 में उनकी मृत्यु हो गई।

मीरा की भक्ति मुख्यतः माधुर्य भाव की भक्ति है। उनमें कहीं-कहीं दैन्य और दास्य भाव की छाया भी मिलती है। मीरा के विरह-वेदना के गीत हिंदी ही नहीं, भारतीय साहित्य की अमूल्य निधि हैं। मीरा की रचना सूरदास की पद-परंपरा में बँधी गेय कविता है। उनकी सरल भाषा में राजस्थानी एवं गुजराती का सुखद मिश्रण है। मीरा के पदों का संग्रह 'मीरा पदावली' के नाम से मिलता है।

कृष्ण के प्रेम में निमग्न मीरा ने कृष्ण को ही अपना सर्वस्व मान लिया था। यही बात पहले पद में कही गई है। मीरा पारिवारिक संबंधों और कुल की मर्यादा का त्याग कर संतों की संगति में रहने लगी है। कृष्ण-प्रेम की बेल को आँसुओं से सींचकर उसने आनंद का फल प्राप्त किया है।

दूसरे पद में मीरा ने होली खेलते हुए कृष्ण की लीला का ऐसा जीवंत चित्रण किया है, मानो सब कुछ मीरा की आँखों के सामने घटित हुआ हो ।

पद

मेरे तो गिरधर गोपाल, दूसरो न कोई ।
जाके सिर मोर-मुकुट, मेरो पति सोई ।
तात-मात, भ्रात-बंधु, आपनो न कोई ।
छाँड़ि दई कुल की कानि, कहा करि है कोई ।
संतन ढिंग बैठि-बैठि, लोक-लाज खोई ।
अँसुवन जल सींचि-सींचि, प्रेम-बेलि बोई ।
अब तो बेल फैल गई, आणंद फल होई ।
भगति देखि राजि भई, जगत देखि रोई ।
दासी मीराँ लाल गिरधर, तारो अब मोही ।।

होली खेलत हैं गिरधारी ।
मुरली चंग बजत डफ न्यारो, संग जुवति ब्रजनारी ।
चंदन केसर छिरकत मोहन, अपने हाथ बिहारी ।
भरि-भरि मूठि गुलाल लाल चहुँ, देत सबन पै डारी ।
छैल छबीले नवल कान्ह संग, स्यामा प्राण पियारी ।
गावत चार धमार राग तहँ, दै-दै कल करतारी ।
फागु जु खेलत रसिक साँवरो, बाढ्यो रस ब्रज भारी ।
मीराँ के प्रभु गिरधर नागर, मोहनलाल बिहारी।।

प्रश्न - अभ्यास

मौखिक

1. किस पंक्ति से पता चलता है कि मीरा श्रीकृष्ण की अनन्य भक्त थी?
2. मीरा को आनंद-फल प्राप्ति के लिए क्या-क्या करना पड़ा?
3. श्रीकृष्ण किनके साथ होली खेल रहे हैं?
4. संपूर्ण ब्रज रसमय क्यों हो उठा है?

लिखित

1. 'कहा करि है कोई' पंक्ति मीरा के किस मनोभाव को प्रकट करती है –
   - (क) समाज की उपेक्षा
   - (ख) परिवार का निरादर
   - (ग) कृष्ण की भक्ति
   - (घ) मन की धृष्टता
2. इन पदों में प्रयुक्त अनुप्रास अलंकार के दो उदाहरण छाँटकर लिखिए ।
3. भाव स्पष्ट कीजिए –
   - (क) अब तो बेल फैल गई, आणंद फल होई ।
   - (ख) भगति देख राजि हुई, जगत देखि रोई ।
4. मीरा के पद के आधार पर श्रीकृष्ण द्वारा खेली गई होली का वर्णन अपने शब्दों में कीजिए।

योग्यता-विस्तार

1. मीरा के कुछ पद याद कीजिए और कक्षा में सुनाइए ।
2. श्रीकृष्ण द्वारा खेली गई ब्रज की होली और आज की होली में क्या अंतर है? चर्चा कीजिए ।

शब्दार्थ और टिप्पणी

कानि : लोक-लज्जा, मर्यादा

ढिंग : पास, समीप

चंग : डफ की शक्ल का एक बाजा

धमार : फाग के गीत, एक ताल

रसखान

रसखान का वास्तविक नाम सैयद इब्राहीम था। उनका जन्म पिहानी के एक संपन्न पठान परिवार में सन 1548 में हुआ था। बचपन में ही ये दिल्ली चले गए। वहाँ रहते हुए सन 1556-57 में पड़े भीषण अकाल और गदर को देखकर वे ब्रज चले गए। वहाँ वे बहुत दिनों तक रामचरित मानस का पाठ सुनते रहे। संभवतः रामचरित मानस के प्रभाव ने इन्हें काव्य रचना की ओर प्रवृत्त किया।

इन्होंने कृष्ण को आधार बना कर ब्रज में रहते हुए कृष्ण भक्ति के पद लिखे। इनके कवित्त-सवैयों को सुनकर प्रेमीजन रसमग्न हो जाया करते थे। रसखान के कवित्त-सवैये अपने माधुर्य, पद-योजना और छंद-भंगिमा के कारण प्रभावपूर्ण बन गए हैं। **प्रेमवाटिका, रसखान शतक** और **सुजान रसखान** इनकी उपलब्ध पुस्तकें हैं। **रसखान रचनावली** नाम से इनकी रचनाओं का संग्रह भी मिलता है। रसखान संबंधी ग्रंथों के सूक्ष्म अध्ययन से निष्कर्ष निकलता है कि उनकी प्रामाणिक रचनाएँ केवल दो हैं -- **सुजान रसखान** और **प्रेमवाटिका।**

रसखान की रचनाओं के विषय में डॉ. विजयेंद्र स्नातक ने लिखा है-- "रसखान की कविता का मूलभाव भक्ति है। कृष्ण भक्ति से आकृष्ट होकर, उन्होंने दिल्ली नगर छोड़कर ब्रजभूमि में रहना तय किया था किंतु उनकी भक्ति में प्रेम, शृंगार और सौंदर्य की त्रिवेणी का प्रवाह सतत बना रहा। सौंदर्य के मनोरम चित्र उन्होंने श्रीकृष्ण के रूप-लावण्य की छवि को प्रस्तुत करने के लिए अंकित किए हैं। बालकृष्ण की छवि के लिए वात्सल्य भाव से परिपूर्ण कई सवैये उन्होंने लिखे हैं।" सन 1628 में उनकी मृत्यु हुई।

यहाँ रसखान के दो पद दिए जा रहे हैं। पहले पद में कवि ने श्रीकृष्ण के प्रति गोपियों के निश्छल प्रेम को अभिव्यक्ति दी है। श्रीकृष्ण का सामीप्य पाने के लिए गोपियाँ कुछ भी करने को तैयार हैं किंतु सौतिया डाह के कारण वे कृष्ण की मुरली को अपने होंठों से लगाना नहीं चाहतीं।

दूसरे पद में रसखान श्रीकृष्ण के बाल-सौंदर्य का वर्णन करते हुए उन लोगों के भाग्य को सराहते हैं जिन्हें क्षण भर के लिए भी श्रीकृष्ण के सामीप्य का सुख मिल सका है।

सवैये

मोरपखा सिर ऊपर राखिहौं गुंज की माल गरें पहिरौंगी ।
ओढ़ि पितंबर लै लकुटी बन गोधन ग्वारनि संग फिरौंगी ।।
भावतो वोहि मेरो रसखानि सो तेरे कहें सब स्वाँग करौंगी ।
या मुरली मुरलीधर की अधरान धरी अधरा न धरौंगी ।।

धूरि भरे अति सोभित स्यामजू तैसी बनी सिर सुंदर चोटी ।
खेलत खात फिरै अँगना पग पैंजनी बाजति पीरी कछोटी ।।
वा छबि को रसखानि बिलोकत वारत काम कला निज कोटी ।
काग के भाग बड़े सजनी हरि-हाथ सों लै गयौ माखन रोटी ।।

प्रश्न - अभ्यास

मौखिक

1. सखी के कहने पर गोपी क्या-क्या स्वाँग भरने को तैयार हैं?
2. गोपी कृष्ण की मुरली को अपने अधरों से क्यों नहीं लगाना चाहती?
3. गोपियाँ कृष्ण के किस रूप-सौंदर्य पर मुग्ध हैं?
4. कौवे के भाग्य को क्यों सराहा गया है?

लिखित

1. आपके विचार से सखी ने गोपी से कृष्ण का ही रूप धारण करने का आग्रह क्यों किया होगा?
2. दूसरे सवैये के आधार पर कृष्ण के बाल-सौंदर्य का वर्णन अपने शब्दों में कीजिए।
3. 'या मुरली मुरलीधर की अधरान धरी अधरा न धरौंगी,' पंक्ति गोपी के किस मनोभाव को प्रकट करती है?

योग्यता-विस्तार

रसखान द्वारा रचित बाल-सौंदर्य के कुछ सवैयों को पढ़िए और उनकी तुलना पूर्व पठित सूरदास के बाल-सौंदर्य वर्णन से कीजिए।

शब्दार्थ और टिप्पणी

गुंज : एक पौधे से प्राप्त एक विशेष प्रकार का दाना, घुँघची

गरें : गले

स्वाँग : रूप धरना, भेस बनाना, नकल करना

अधरा : होंठ

पीरी : पीली

कछोटी : घुटने तक की कसी हुई धोती

भूषण

हिंदी में वीररस की कविता लिखने वाले कवियों में भूषण का स्थान सर्वोपरि है। भूषण का वास्तविक नाम घनश्याम था। भूषण का जन्म उत्तर प्रदेश में कानपुर के निकट यमुना नदी के किनारे बसे गाँव तिकवाँपुर में लगभग सन 1613 में हुआ था। 'कवि भूषण' की उपाधि चित्रकूट के राजा हृदयराम के पुत्र रुद्र ने उन्हें प्रदान की थी जैसा कि 'शिवराज भूषण' के एक दोहे की इस पंक्ति से पता चलता है – **कवि भूषन पदवी दई हृदयराम सुत रुद्र।** हिंदी के प्रसिद्ध कवि चिंतामणि और मतिराम भूषण के भाई थे।

आजीविका के लिए तिकवाँपुर छोड़कर भूषण दक्षिण भारत की ओर चले गए। वहाँ उन्होंने अनेक राजाओं का आश्रय प्राप्त किया किंतु मुख्य रूप से शिवाजी और छत्रसाल के आश्रय में रहकर ही भूषण ने काव्य रचना की।

मिश्र बंधुओं और रामचंद्र शुक्ल ने भूषण का समय सन 1613 से 1715 के मध्य माना है। कहते हैं कि कवि भूषण ने छह ग्रंथ लिखे थे। इनमें से ये तीन ग्रंथ उपलब्ध हैं – **शिवराज भूषण, शिवाबावनी** और **छत्रसाल दशक**।

भूषण की सारी रचनाएँ मुक्तक पद्धति में लिखी गई हैं। इनकी कविता वीररस प्रधान है। इसमें चारों प्रकार के वीरों का वर्णन है – युद्धवीर, दानवीर, धर्मवीर और दयावीर।

यहाँ उनके दो कवित्त दिए जा रहे हैं। पहले कवित्त में कवि ने शिवाजी की चतुरंगिणी सेना, विशेषकर गज-सेना के युद्धक्षेत्र की ओर प्रस्थान करने पर होनेवाली हलचल का जीवंत चित्रण किया है।

दूसरे कवित्त में कवि ने छत्रसाल की बरछी की विशेषताएँ बताते हुए छत्रसाल की वीरता का वर्णन किया है।

कवित्त

साजि चतुरंग-सैन अंग मैं उमंग धारि,
सरजा सिवाजी जंग जीतन चलत है।
भूषण भनत नाद-बिहद नगारन के,
नदी-नद मद गैबरन के रलत है।
ऐल-फैल खैल-भैल खलक में गैल-गैल,
गजन की ठैल-पैल सैल उसलत है।
तारा सो तरनि धूरि-धारा मैं लगत जिमि,
धारा पर पारा पारावार यों हलत है।।

भुज-भुजगेस की बै संगिनी भुजंगिनी-सी,
खेदि-खेदि खाती दीह दारुन दलन के।
बखतर पाखरन बीच धँसि जाति, मीन
पैरि पार जात परबाह ज्यों जलन के।
रैया राव चंपति के छत्रसाल महाराज,
भूषन सकै करि बखान को बलन के।
पच्छी परछीने ऐसे परे पर छीने बीर,
तेरी बरछी ने बर छीने हैं खलन के।।

प्रश्न - अभ्यास

मौखिक

1. नगाड़ों की ध्वनि का हाथियों के समूह पर क्या प्रभाव पड़ता है?
2. आकाश में चमकता सूर्य तारे-सा क्यों दिखाई देने लगता है?
3. 'भुज भुजगेस...', कवित्त में मुख्य रूप से किसका वर्णन किया गया है –
   (क) छत्रसाल के शौर्य का
   (ख) छत्रसाल की बरछी का
   (ग) छत्रसाल के साहस और दानवीरता का
   (घ) छत्रसाल द्वारा लड़े गए भयानक युद्ध का
4. कवि ने छत्रसाल की बरछी की तुलना मछली से क्यों की है?

लिखित

1. पहले कवित्त के आधार पर युद्ध-प्रयाण का वर्णन अपने शब्दों में कीजिए।
2. छत्रसाल की बरछी और भुजंगिनी में क्या साम्य है?
3. छत्रसाल की बरछी के कारण शत्रु सेना की दशा कैसी हो गई?
4. काव्य सौंदर्य स्पष्ट कीजिए –
   (क) ऐल-फैल खैल-भैल खलक में गैल-गैल,
   गजन की ठैल-पैल सैल उसलत है।
   (ख) तारा सो तरनि धूरि-धारा मैं लगत जिमि,
   थारा पर पारा पारावार यों हलत है।
   (ग) पच्छी परछीने ऐसे परे पर छीने बीर,
   तेरी बरछी ने बर छीने हैं खलन के ।

योग्यता-विस्तार

भूषण के कुछ और कवित्त याद करके ओजस्वी स्वर में कक्षा में सुनाइए।

शब्दार्थ और टिप्पणी

चतुरंग सैन : चतुरंगिणी सेना (गज, अश्व, रथ और पैदल इन चार अंगों से युक्त सेना)

सरजा : शिवाजी की उपाधि

गैबरन : हाथी

रलत : बहना

ऐल-फैल : कोलाहल

खैल-भैल : समूह की हलचल

गैल-गैल : प्रत्येक मार्ग में, गली-गली में

ठैल-पैल : भीड़भाड़, ठेल-पेल

खलक : संसार

उसलत : उखड़ते हैं

तरनि : सूर्य

थारा : थाली

पारावार : समुद्र

भुजगेस : शेषनाग

भुजंगिनी : नागिन

खेदि-खेदि : खदेड़कर, भगाकर

दीह : दीर्घ, बड़ा

बखतर : कवच

पाखरन : हाथी की पीठ पर पड़ी हुई लोहे की जाली

परबाह : प्रवाह, धारा, बहाव

रैयाराव : राजा की पदवी

चंपति : राव चंपराय शाह, छत्रसाल का पिता

पच्छी : पक्षी

परछीने : जिसके पंख कटे हों

रामनरेश त्रिपाठी

हिंदी काव्य की द्विवेदी युगीन राष्ट्रीय सांस्कृतिक धारा के समर्थ कवियों में रामनरेश त्रिपाठी का स्थान उल्लेखनीय है। उनका जन्म उत्तर प्रदेश के जौनपुर जनपद के कोइरीपुर ग्राम में सन 1881 में हुआ था। इनके पिता भगवद्‌भक्त और रामायण-प्रेमी थे। पिता की गहरी छाप इनके व्यक्तित्व पर पड़ी।

त्रिपाठी जी को विधिवत स्कूली शिक्षा नहीं मिल सकी। अपने अध्यवसाय से इन्होंने हिंदी, बँगला तथा अंग्रेज़ी का सामान्य ज्ञान प्राप्त किया और राष्ट्रीय तथा सामाजिक कार्यों में लग गए। इन्हें भ्रमण करना अत्यंत प्रिय था। देशी रियासतों के राजे-महाराजे इनके मित्र थे और उन्हीं के कारण इनकी भ्रमण योजनाएँ चलती थीं। लगभग 20 हज़ार किलोमीटर पैदल यात्रा कर इन्होंने हज़ारों ग्राम गीतों का संकलन किया और उनका भाष्य भी किया।

साहित्य के क्षेत्र में इन्होंने विविध रूपों में महत्त्वपूर्ण कार्य किया। इन्होंने हिंदी, उर्दू, संस्कृत और बँगला के प्रतिनिधि काव्य-संकलनों का संपादन किया। इनका यह कार्य **कविता कौमुदी** के नाम से आठ भागों में छपा है तथा हिंदी साहित्य में महत्त्वपूर्ण माना गया। बाल साहित्य के क्षेत्र में इन्होंने असाधारण योग दिया है। इन्होंने सन 1931 से 41 तक **वानर** नाम की पत्रिका संपादित तथा प्रकाशित की। यह पत्रिका बच्चों के बीच अत्यंत लोकप्रिय थी। **बाल कथा कहानी** के नाम से इन्होंने रोचक और शिक्षाप्रद कहानियों के कई संग्रह बच्चों के लिए तैयार किए। इन्हें हिंदी बाल-साहित्य का जनक कहना गलत न होगा। इनकी मृत्यु सन 1962 में हुई।

इनकी चार काव्य कृतियाँ उल्लेखनीय हैं – **मिलन**, **पथिक**, **मानसी** और **स्वप्न**। इनमें **मानसी** फुटकर कविताओं का संग्रह है। शेष तीनों कृतियाँ खंड काव्य हैं जिनका विषय प्रेम कहानियाँ हैं।

यहाँ कवि की देश-प्रेम संबंधी एक कविता दी जा रही है। इसमें भारत की मनोहारी प्रकृति और समृद्धि का चित्रण है और मनुष्य के आपसी आत्मीय संबंधों पर गर्व प्रकट किया गया है।

वह देश कौन-सा है?

मन-मोहिनी प्रकृति की जो गोद में बसा है,
सुख स्वर्ग-सा जहाँ है, वह देश कौन-सा है?

जिसका चरण निरंतर रत्नेश धो रहा है,
जिसका मुकुट हिमालय, वह देश कौन-सा है?

नदियाँ जहाँ सुधा की धारा बहा रही हैं,
सींचा हुआ सलोना, वह देश कौन-सा है?

जिसके बड़े रसीले फल-कंद-नाज मेवे,
सब अँगने सजे हैं, वह देश कौन-सा है?

जिसके सुगंधवाले सुंदर प्रसून प्यारे,
दिन-रात हँस रहे हैं, वह देश कौन-सा है?

मैदान-गिरि-वनों में हरियालियाँ लहकतीं,
आनंदमय जहाँ है, वह देश कौन-सा है?

जिसके अनंत धन से धरती भरी पड़ी है,
संसार का शिरोमणि, वह देश कौन-सा है?

पृथ्वी निवासियों को जिसने प्रथम जगाया,
शिक्षित किया सुधारा, वह देश कौन-सा है?

छोड़ा स्वराज्य तृणवत् आदेश से पिता के,
वह राम था जहाँ पर, वह देश कौन-सा है?

निःस्वार्थ शुद्ध प्रेमी भाई भले जहाँ थे,
लक्ष्मण-भरत सरीखे, वह देश कौन-सा है?

निष्पक्ष न्यायकारी जन जो पढ़े-लिखे हैं,
वे सब बता सकेंगे, वह देश कौन-सा है?

चालीस कोटि भाई सेवक सपूत जिसके,
भारत सिवाय दूजा, वह देश कौन-सा है?

प्रश्न -अभ्यास

मौखिक

1. भारत देश की प्राकृतिक रचना पर गर्व करने का क्या कारण है?
2. 'नदियाँ जहाँ सुधा की धारा बहा रही हैं' पंक्ति में सुधा की धारा से क्या आशय है?
3. भारत में पारिवारिक संबंध बड़े आत्मीय और मधुर रहे हैं। इसे बताने के लिए कवि ने क्या उदाहरण दिया है?
4. पिता के आदेश से राम ने स्वराज्य को तिनके की तरह छोड़ दिया – इससे राम के चरित्र की किस विशेषता का पता चलता है –

   (क) स्वाभिमान और पितृभक्ति (ख) त्याग और अनासक्ति

   (ग) उदारता और करुणा (घ) क्रोध और हठ

5. निम्नलिखित पंक्ति को पढ़कर बताइए कि इसकी तुलना प्रस्तुत कविता की किन पंक्तियों से की जा सकती है –

   'जगे हम, लगे जगाने विश्व, लोक में फैला फिर आलोक।'

लिखित

1. कविता के आधार पर भारत के प्राकृतिक सौंदर्य का वर्णन कीजिए।
2. 'जिसके अनंत धन से धरती भरी पड़ी है', कवि के इस कथन से आप कहाँ तक सहमत हैं?
3. भारत की गौरव-गरिमा पर एक लेख लिखिए ।
4. कविता में भारत की चालीस करोड़ जनसंख्या का उल्लेख हुआ है। अब हम एक अरब की संख्या को पार कर चुके हैं। तेज़ी से बढ़ती जनसंख्या से देश को किन समस्याओं का सामना करना पड़ रहा है?

योग्यता -विस्तार

देश-प्रेम से संबंधित कविताओं का एक एलबम तैयार कीजिए ।

शब्दार्थ और टिप्पणी

मन-मोहिनी : मन को आकृष्ट करने वाली

रत्नेश : समुद्र

अँगने : आँगन

प्रसून : फूल

तृणवत् : तिनके के समान तुच्छ

जयशंकर प्रसाद

आधुनिक हिंदी कविता की एक प्रमुख प्रवृत्ति रही है – छायावाद । इस छायावाद के प्रमुख कवि जयशंकर प्रसाद का जन्म वाराणसी में सन 1889 में हुआ था। उन्होंने 'सुँघनी साहु' नाम के जिस वैश्य कुल में जन्म लिया वह प्रसाद की एक पीढ़ी पहले तक अत्यंत समृद्ध था। प्रसाद के पिता देवीप्रसाद साहु के यहाँ विद्वानों, कलाकारों आदि का बड़ा सम्मान होता था।

प्रसाद की प्रारंभिक शिक्षा घर पर ही हुई । बाद में काशी के क्वींस कॉलेज में पढ़ने गए किंतु परिस्थितिवश आठवीं से आगे न पढ़ सके । तब उन्होंने घर पर ही संस्कृत, हिंदी, फ़ारसी और उर्दू का अध्ययन किया । पिता-माता और बड़े भाई के निधन के कारण किशोरावस्था में ही प्रसाद को परिवार का उत्तरदायित्व सँभालना पड़ा ।

चित्राधार प्रसाद का पहला काव्य संग्रह है। इसकी स्फुट रचनाएँ प्रकृति विषयक तथा प्रेम और भक्ति संबंधी हैं। **कानन कुसुम** प्रसाद की खड़ी बोली की कविताओं का पहला संग्रह है। प्रसाद की अन्य काव्य पुस्तकें हैं – **झरना**, **महाराणा का महत्त्व**, **लहर**, **प्रेमपथिक**, **करुणालय**, **आँसू** और **कामायनी**। **कामायनी** प्रसाद का प्रसिद्ध महाकाव्य है जिसे आधुनिक हिंदी साहित्य की अमूल्य निधि माना जाता है।

कविताओं के साथ-साथ प्रसाद ने गद्य में भी रचना की। उन्होंने **तितली** और **कंकाल** नामक उपन्यास लिखे, परंतु **इरावती** उपन्यास अधूरा ही छोड़ गए । उन्होंने अनेक नाटकों की रचना की जिनमें **अजातशत्रु**, **स्कंदगुप्त** और **ध्रुवस्वामिनी** विशेष प्रसिद्ध हैं। उनकी कहानियों के भी पाँच संग्रह प्रकाशित हुए हैं।

प्रसाद मूलतः प्रेम और सौंदर्य के कवि हैं। उनकी कविताओं में प्रकृति का सूक्ष्म सौंदर्य मुखरित हो उठा है जिनमें कहीं-कहीं आध्यात्मिक छाया (रहस्यवाद) का भान भी होता है। वे तत्सम प्रधान खड़ी बोली के प्रयोग में सिद्धहस्त माने जाते हैं। सन 1937 में प्रसाद का निधन हो गया ।

संकलित कविता **प्रयाण-गीत** कवि के प्रसिद्ध नाटक **चंद्रगुप्त** से ली गई है। नाटक की एक स्त्री पात्र अलका भारत के अमर, दृढ़ प्रतिज्ञ, शूरवीर और साहसी युवकों का आह्वान करती है कि वे देश में घुस आए यवन शत्रुओं का डटकर सामना करें । उन्हें देश से बाहर कर अपनी विजय पताका लहराएँ ।

दूसरी कविता में प्रातःकालीन सौंदर्य का चित्रण हुआ है। तारे डूबने लगे हैं। पनघटों पर चहल-पहल शुरू हो गई है। पक्षी चहचहा रहे हैं। कोंपलें लहलहा उठी हैं। ऐसे में किसी नवयुवती का सोए रहना उचित नहीं ।

प्रयाण-गीत

हिमाद्रि तुंग शृंग से प्रबुद्ध शुद्ध भारती —
स्वयंप्रभा समुज्ज्वला स्वतंत्रता पुकारती —
'अमर्त्य वीर पुत्र हो, दृढ़-प्रतिज्ञ सोच लो,
प्रशस्त पुण्य पंथ है, बढ़े चलो, बढ़े चलो।'
असंख्य कीर्ति-रश्मियाँ विकीर्ण दिव्य दाह-सी
सपूत मातृभूमि के — रुको न शूर साहसी
अराति सैन्य सिंधु में — सुवाड़वाग्नि से जलो,
प्रवीर हो जयी बनो — बढ़े चलो, बढ़े चलो ।

बीती विभावरी जाग री

बीती विभावरी जाग री !
अंबर पनघट में डुबो रही —
तारा-घट ऊषा नागरी ।
खग-कुल कुल-कुल-सा बोल रहा,
किसलय का अंचल डोल रहा,
लो यह लतिका भी भर लाई —
मधु मुकुल नवल रस गागरी ।

अधरों में राग अमंद पिए,
अलकों में मलयज बंद किए —
तू अब तक सोई है आली,
आँखों में भरे विहाग री ।

प्रश्न - अभ्यास
प्रयाण-गीत

मौखिक

1. हमारे देश की स्वतंत्रता जाग्रत-शुद्ध वाणी से किसका आह्वान कर रही है?
2. स्वतंत्रता के लिए किन विशेषणों का प्रयोग किया गया है?
3. यह आह्वान हिमालय से ही करने के पीछे क्या कारण हो सकता है?
4. भारत भूमि की किन विशेषताओं का उल्लेख कवि ने किया है?
5. भारत के सपूतों की कीर्ति-रश्मियों को दिव्य-दाह के समान क्यों बताया है?
6. निम्नलिखित में से कौन-सा तथ्य इस कविता के कथ्य एवं शिल्प-सौंदर्य से मेल नहीं खाता —
   (क) इसमें संस्कृतनिष्ठ भाषा का प्रयोग हुआ है।
   (ख) इसमें क्रोध का भाव झलकता है।
   (ग) छंद में भावों के अनुरूप ही लय, ध्वनि एवं क्षिप्रगति विद्यमान है।
   (घ) कविता शत्रुओं के प्रति भी विनम्रता बरतने का आग्रह करती है।
   (ङ) इसमें वीरता और ओज की प्रधानता है।

लिखित

1. स्वतंत्रता स्वयंप्रभा और समुज्ज्वला कैसे है? समझाकर लिखिए ।
2. 'अराति सैन्य सिंधु में —
   सुवाड़वाग्नि से जलो'
   इस पंक्ति के रूपक को स्पष्ट कीजिए ।

3. निम्नलिखित पंक्तियों का अलंकार सौंदर्य स्पष्ट कीजिए –
   (क) हिमाद्रि तुंग शृंग से प्रबुद्ध शुद्ध भारती
   (ख) असंख्य कीर्ति-रश्मियाँ विकीर्ण दिव्य दाह-सी

योग्यता-विस्तार

श्यामलाल पार्षद के 'झंडा ऊँचा रहे हमारा । विजयी विश्व तिरंगा प्यारा' ध्वज गीत को याद कीजिए और उसकी तुलना प्रस्तुत गीत से कीजिए ।

बीती विभावरी जाग री

मौखिक

1. प्रातःकाल होने पर कवि किसे जगाना चाहता है?
2. प्रातःकाल में प्रकृति तथा मानव-जीवन में क्या हलचल होती है?
3. 'किसलय का अंचल डोल रहा' से कवि का क्या आशय है?
4. 'लो यह लतिका ....गागरी' में कवि ने लता को किस रूप में प्रस्तुत किया है?

लिखित

1. कवि ने उषा, किसलय और लतिका में किन मानवी भावों और क्रिया-कलापों का आरोप किया है?
2. 'अंबर पनघट में डुबो रही, तारा-घट ऊषा नागरी' के रूपक को स्पष्ट कीजिए ।
3. 'खग-कुल कुल-कुल-सा बोल रहा' पंक्ति के काव्य-सौंदर्य पर चार वाक्य लिखिए ।
4. अलकों में मलयज को बंद करने का क्या अभिप्राय है?
5. 'आँखों में भरे विहाग री' का भावार्थ स्पष्ट कीजिए।

योग्यता -विस्तार

'उषा' पर अनेक कवियों ने कविताएँ लिखी हैं। ऐसी तीन कविताएँ चुनिए और उन्हें कक्षा में सुनाइए।

शब्दार्थ और टिप्पणी

हिमाद्रि : हिमालय पर्वत

तुंगशृंग : ऊँची चोटी

स्वयंप्रभा : अपनी रोशनी से जगमगाने वाली

समुज्ज्वला : निर्मल, बेदाग

अमर्त्य : अमर

प्रशस्त पुण्य पंथ : खुला हुआ, सुविस्तृत, पवित्र मार्ग

कीर्ति रश्मियाँ : यश की किरणें

विकीर्ण : फैली हुई

दिव्य-दाह : अलौकिक ऊष्मा (निरंतर गर्म बनी रहने वाली)

अराति सैन्य....जलो : शत्रु की सेना के सागर में बड़वाग्नि बनकर जलो अर्थात् शत्रु की विशाल सेना को भस्म कर दो

प्रवीर : श्रेष्ठ वीर

विभावरी : रात्रि

नागरी : नागरिका, युवती

खग-कुल : पक्षीगण

किसलय : कोंपल

अंचल : आँचल

मधु मुकुल : मधुरस से भरी कली

गागरी : छोटा घड़ा

अमंद : कभी मंद न पड़ने वाला

अलकें : केशराशि

मलयज : चंदन

अलकों में मलयज बंद किए : सुगंधित केश लिए

आली : सखी

विहाग : रात में गाए जाने वाला एक राग

बालकृष्ण शर्मा 'नवीन'

बालकृष्ण शर्मा 'नवीन' का जन्म ग्वालियर राज्य के शाजापुर कस्बे के निकट मयाना गाँव में सन 1897 में हुआ। वैष्णव माता-पिता के साथ बचपन में कुछ दिनों नाथद्वारा में रहने के बाद पढ़ाई करने के लिए वे शाजापुर आ गए। शाजापुर से मिडिल पास करने के बाद वे उज्जैन चले गए जहाँ उन्होंने माधव कालेज में प्रवेश लिया। पढ़ाई करते समय उनके मन में पराधीन भारत की तस्वीर ही घूमती रहती थी। युवा 'नवीन' को राजनीति ने बड़ी तीव्रता से आकृष्ट किया। राजनीतिक जीवन से आकृष्ट होकर वे लखनऊ जा पहुँचे जहाँ 1916 का कांग्रेस अधिवेशन होने वाला था।

कांग्रेस के इसी अधिवेशन में 'नवीन' जी की भेंट माखनलाल चतुर्वेदी, मैथिलीशरण गुप्त और गणेश शंकर विद्यार्थी से हुई। अगले ही वर्ष वे मैट्रिक पास कर कानपुर पहुँच गए जहाँ गणेश शंकर विद्यार्थी **प्रताप** नाम का अखबार प्रकाशित कर रहे थे। विद्यार्थी जी ने 'नवीन' को **प्रताप** में रख लिया और पढ़ाई के लिए उन्हें क्राइस्ट चर्च कालेज में भरती करा दिया। इस प्रकार **प्रताप** में काम करते हुए, 'नवीन' को पत्रकारिता का प्रशिक्षण मिल गया। विद्यार्थी जी के संपर्क का नतीजा यह रहा कि सन 1931 में गणेश शंकर जी की मृत्यु के बाद 'नवीन' ही **प्रताप** के मुख्य संपादक बने। सन 1960 में इनका स्वर्गवास हो गया।

प्रसिद्ध आलोचक देवीशंकर अवस्थी के शब्दों में "राजनीतिज्ञ और पत्रकार के समानांतर ही 'नवीन' के व्यक्तित्व का तीसरा पक्ष था, कविता-रचना। उनके कवि का मूल स्वर रोमांटिक था।" किंतु स्वतंत्रता-संग्राम में आने पर राष्ट्रीयता का स्वर उनके काव्य में अधिक मुखर हो उठा।

राजनीतिक व्यस्तता उन्हें व्यवस्थित नहीं रहने देती थी। इसीलिए वे अपनी कविताओं के प्रकाशन की ओर ध्यान नहीं दे पाते थे। किंतु लिखते वे अवश्य रहे। छपाने की ओर से लापरवाह

रहने के बावजूद उनकी कई पुस्तकें प्रकाशित हुईं। उनमें प्रमुख हैं – **कुमकुम**, **रश्मि रेखा**, **क्वासि**, **अपलक**, **हम विषपायी जनम के** और **उर्मिला** महाकाव्य.।

स्वतंत्रता संग्राम में सक्रिय भागीदारी के कारण उन्हें निरंतर जेल जाना पड़ा। उन्होंने अपनी अधिकांश रचनाएँ जेल में ही लिखीं। सारे जीवन 'नवीन' उदार, फक्कड़ और मस्त रहे। मस्ती और फक्कड़पन उनकी समस्त रचनाओं में परिलक्षित होते हैं। प्रगतिशीलता भी उनकी कविता का एक बड़ा गुण है। उनकी भाषा शैली ओजस्वी और भावानुकूल है।

'नवीन' की एक कविता **हम अनिकेतन** यहाँ दी गई है जो सांसारिकता के प्रति अनासक्ति के भाव की अभिव्यक्ति करती है। कवि ने जीवन में विभिन्न प्रकार के अनुभव किए हैं किंतु कभी दुनियादार बनने की लालसा उनमें नहीं जगी। कवि जीवन के जिस मोड़ पर आ पहुँचा है, उसमें अब उसे दुनियादार बनने की इच्छा शेष नहीं रह गई है।

हम अनिकेतन

हम अनिकेतन, हम अनिकेतन !
हम तो रमते राम, हमारा क्या घर, क्या दर, कैसा वेतन?

अब तक इतनी यों ही काटी, अब क्या सीखें नव परिपाटी
कौन बनाए आज घरौंदा हाथों चुन-चुन कंकड़-माटी
ठाठ फ़कीराना है अपना, बाघंबर सोहे अपने तन ।

देखे महल, झोंपड़े देखे, देखे हास-विलास मज़े के
संग्रह के सब विग्रह देखे, जँचे नहीं कुछ अपने लेखे
लालच लगा कभी पर हिय में मच न सका शोणित उद्वेलन ।

हम जो भटके अब तक दर-दर, अब क्या खाक बनाएँगे घर
हमने देखा सदन बने हैं लोगों का अपनापन लेकर
हम क्यों सनें ईंट-गारे में? हम क्यों बनें व्यर्थ में बेमन?

ठहरे अगर किसी के दर पर, कुछ शरमाकर कुछ सकुचाकर
तो दरबान कह उठा, बाबा, आगे जा देखो कोई घर
हम रमता बनकर बिचरे पर हमें भिक्षु समझे जग के जन ।

प्रश्न - अभ्यास

मौखिक

1. कवि ने स्वयं को 'रमते राम' क्यों कहा?
2. दुनियादार कौन होता है?
3. कवि जीवन में अपना घर क्यों नहीं बना पाया?
4. रमते राम के प्रति समाज की क्या धारणा होती है?
5. कवि को क्या समझकर दरबान ने 'आगे जा देखो कोई घर' कह दिया?

लिखित

1. कवि के फ़क़ीराना ठाठ पर आठ-दस पंक्तियाँ लिखिए।
2. निम्नलिखित पंक्तियों का भावार्थ लिखिए —
   (क) संग्रह के सब विग्रह देखे।
   (ख) हमने देखा सदन बने हैं लोगों का अपनापन लेकर।

योग्यता-विस्तार

'सफल जीवन जीने के लिए दुनियादार बनना ज़रूरी है–' इस विषय पर कक्षा में एक वाद-विवाद का आयोजन कीजिए।

शब्दार्थ और टिप्पणी

अनिकेतन : बिना घर का

रमते राम : केवल राम में ही रमण करने वाला, कहीं भी स्थायी रूप से घर बनाकर नहीं बसने वाला, घूमने-फिरने वाला

परिपाटी : रीति, ढंग

घरौंदा : बच्चों द्वारा रेत, मिट्टी से बनाया गया घर

फ़क़ीराना ठाठ : कुछ भी संग्रह करके न रखना, धन-वस्त्र, मकान आदि की चिंता न कर दर-दर भटकना

बाघंबर : बाघ की खाल का वस्त्र, वस्त्र के रूप में बाघ की खाल

संग्रह के सब विग्रह देखे : संग्रह किया हुआ सब बिखरता, नष्ट होता देखा

हमने देखा...अपनापन लेकर : ऊँचे-ऊँचे महल बनवाने वालों में मनुष्य के प्रति अपनेपन की भावना प्रायः समाप्त हो जाती है

दरबान : चौकीदार

सुमित्रानंदन पंत

उत्तरांचल प्रदेश के कुमाऊँ अंचल के कौसानी गाँव में प्रकृति के सुकुमार कवि सुमित्रानंदन पंत का जन्म सन 1900 में हुआ। जन्म के छह घंटे बाद ही माँ को क्रूर मृत्यु ने छीन लिया। शिशु को उसकी दादी ने पाला-पोसा। शिशु का नाम रखा गया गुसाईं दत्त।

गुसाईं दत्त की प्रारंभिक शिक्षा-दीक्षा अल्मोड़ा में हुई। सन 1918 में वे अपने मँझले भाई के साथ काशी आ गए और क्वींस कॉलेज में पढ़ने लगे। वहाँ से मैट्रिक उत्तीर्ण करने के बाद वे इलाहाबाद चले गए। उन्हें अपना नाम पसंद नहीं था, इसलिए उन्होंने अपना नाम रख लिया– सुमित्रानंदन पंत। यहाँ म्योर कॉलेज में उन्होंने इंटर में प्रवेश लिया। महात्मा गांधी के आह्वान पर अगले वर्ष उन्होंने कॉलेज छोड़ दिया और घर पर ही हिंदी, संस्कृत, बँगला और अंग्रेज़ी का अध्ययन करने लगे।

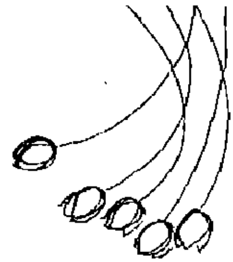
सुमित्रानंदन सात वर्ष की उम्र में ही, जब वे चौथी कक्षा में पढ़ रहे थे, कविता लिखने लग गए थे। सन 1907 से 1918 के काल को स्वयं कवि ने अपने कवि-जीवन का प्रथम चरण माना है। इस काल की कविताएँ **वीणा** में संकलित हैं। सन 1922 में **उच्छ्वास** और 1928 में **पल्लव** का प्रकाशन हुआ। सुमित्रानंदन पंत की कुछ अन्य काव्य कृतियाँ हैं – **ग्रंथि, गुंजन, ग्राम्या, युगांत, स्वर्ण-किरण, स्वर्णधूलि, कला और बूढ़ा चाँद, लोकायतन, चिदंबरा, सत्यकाम** आदि। सन 1977 में सुमित्रानंदन पंत का देहावसान हो गया।

अपने कृतित्व के लिए पंत जी को विविध पुरस्कारों से सम्मानित किया गया । **कला और बूढ़ा चाँद** के लिए साहित्य अकादमी पुरस्कार, **लोकायतन** पर सोवियत लैंड नेहरू पुरस्कार एवं **चिदंबरा** पर इन्हें भारतीय ज्ञानपीठ पुरस्कार प्राप्त हुआ।

पंत जी की प्रारंभिक कविताओं में प्रकृति-प्रेम और सौंदर्य की छटा मिलती है, जिसका उत्कर्ष उनकी छायावादी रचनाओं **पल्लव** और **गुंजन** में देखने को मिलता है। सन 1936 के आस-पास वे मार्क्सवाद से प्रभावित हुए। **युगांत** और **ग्राम्या** की अनेक रचनाओं पर मार्क्स का प्रभाव स्पष्ट रूप से देखा जा सकता है। कवि की उत्तरकालीन रचनाओं पर अरविंद की विचारधारा की छाप है।

पंत जी सूक्ष्म भावों की अभिव्यक्ति और सचल दृश्यों के चित्रण में अन्यतम हैं। इनकी भाषा बड़ी सशक्त एवं समृद्ध है। मधुर भावों और कोमलकांत गीतों के लिए कवि सिद्धहस्त हैं।

आः धरती कितना देती है, कविता में कवि अपने बचपन की एक भूल को याद करते हुए धरती के रत्न प्रसविनी रूप का चित्रण कर रहा है। 'हम जैसा बोएँगे वैसा ही पाएँगे' का संदेश देते हुए कवि ने मानवता की फसल उगाने के लिए समता, ममता और क्षमता के बीज बोने पर बल दिया है।



आः धरती कितना देती है!

मैंने छुटपन में छिपकर पैसे बोए थे,
सोचा था, पैसों के प्यारे पेड़ उगेंगे,
रुपयों की कलदार मधुर फसलें खनकेंगी,
और, फूल-फल कर, मैं मोटा सेठ बनूँगा !

पर बंजर धरती में एक न अंकुर फूटा,
बंध्या मिट्टी ने न एक भी पैसा उगला !
सपने जाने कहाँ मिटे, सब धूल हो गए !
मैं हताश हो, बाट जोहता रहा दिनों तक,
बाल कल्पना के अपलक पाँवड़े बिछाकर !
मैं अबोध था, मैंने गलत बीज बोए थे,
ममता को रोपा था, तृष्णा को सींचा था !

अर्धशती हहराती निकल गई है तब से !
कितने ही मधु पतझर बीत गए अनजाने,
ग्रीष्म तपे, वर्षा झूलीं, शरदें मुसकाईं,
सी-सी कर हेमंत कँपे, तरु झरे, खिले वन !
औ' जब फिर से गाढ़ी ऊदी लालसा लिए,
गहरे कजरारे बादल बरसे धरती पर,

मैंने, कौतूहल वश, आँगन के कोने की
गीली तह को यों ही उँगली से सहलाकर
बीज सेम के दबा दिए मिट्टी के नीचे ।
भू के अंचल में मणि माणिक बाँध दिए हों !

मैं फिर भूल गया इस छोटी-सी घटना को,
और बात भी क्या थी, याद जिसे रखता मन !
किंतु, एक दिन, जब मैं संध्या को आँगन में
टहल रहा था, — तब सहसा मैंने जो देखा,
उससे हर्ष विमूढ़ हो उठा मैं विस्मय से !

देखा, आँगन के कोने में कई नवागत
छोटी - छोटी छाता ताने खड़े हुए हैं !
छाता कहूँ कि विजय पताकाएँ जीवन की,
या हथेलियाँ खोले थे वे नन्हीं, प्यारी,
जो भी हो, वे हरे - हरे उल्लास से भरे
पंख मारकर उड़ने को उत्सुक लगते थे,
डिंब तोड़ कर निकले चिड़ियों के बच्चों-से !

निर्निमेष, क्षण भर, मैं उनको रहा देखता,
सहसा मुझे स्मरण हो आया, — कुछ दिन पहिले,
बीज सेम के रोपे थे मैंने आँगन में,
और उन्हीं से बौने पौधों की यह पलटन
मेरी आँखों के सम्मुख अब खड़ी गर्व से,
नन्हें नाटे पैर पटक, बढ़ती जाती है !

तब से उनको रहा देखता, — धीरे-धीरे
अनगिनती पत्तों से लद, भर गयीं झाड़ियाँ,
हरे - भरे टँग गए कई मखमली चँदोवे ।
बेलें फैल गईं बल खा, आँगन में लहरा,
और सहारा लेकर बाड़े की टट्टी का
हरे - हरे सौ झरने फूट पड़े ऊपर को !
मैं अवाक् रह गया. वंश कैसे बढ़ता है !

छोटे तारों - से छितरे, फूलों के छींटे
झागों - से लिपटे लहरी श्यामल लतरों पर
सुंदर लगते थे, मावस के हँसमुख नभ-से,
चोटी के मोती - से, आँचल के बूटों-से !

ओह, समय पर उनमें कितनी फलियाँ टूटीं !
कितनी सारी फलियाँ, कितनी प्यारी फलियाँ,
यह धरती कितना देती है ! धरती माता
कितना देती है अपने प्यारे पुत्रों को !
नहीं समझ पाया था मैं उसके महत्त्व को !
बचपन में, छिः, स्वार्थ लोभ वश पैसे बोकर !

रत्न प्रसविनी है वसुधा, अब समझ सका हूँ !
इसमें सच्ची समता के दाने बोने हैं,
इसमें जन की क्षमता के दाने बोने हैं,
इसमें मानव ममता के दाने बोने हैं,
जिससे उगल सके फिर धूल सुनहली फसलें
मानवता की — जीवन श्रम से हँसें दिशाएँ ।
हम जैसा बोएँगे वैसा ही पाएँगे ।

प्रश्न - अभ्यास

मौखिक

1. कवि ने बचपन में क्या सोचकर धरती में पैसे बोए थे?
2. अंकुर न फूटने का क्या कारण रहा?
3. पैसों से अंकुर न फूटने पर कवि को क्या अहसास हुआ?
4. कवि ने पुनः धरती में क्या बोया?
5. कवि ने सेम के बीजों को 'मणि-माणिक' क्यों कहा है?
6. कवि एक दिन अचानक आश्चर्य-मिश्रित हर्ष से क्यों भर उठा?
7. मानवता की सुनहली फसल उगाने से क्या आशय है?
8. कवि ने क्यों कहा है कि वह धरती के महत्त्व को नहीं समझ पाया था?

लिखित

1. धरती में दबे सेम के बीजों पर कवि ने क्या संभावना व्यक्त की है?
2. सेम के पौधों को देखकर कवि ने क्या कल्पनाएँ की हैं?
3. सेम के पौधों में क्रमशः आए किन परिवर्तनों को देखकर कवि अवाक् रह गया?
4. सेम की फलती-फूलती बेलों को देखकर कवि की धरती माता के प्रति क्या धारणा बनी?
5. इस कविता के माध्यम से कवि क्या संदेश देना चाहता है?
6. सेम के फूलों की उपमा कवि ने किस-किस से दी है?
7. भाव स्पष्ट कीजिए —
   (क) ममता को रोपा था, तृष्णा को सींचा था!
   (ख) छाता कहूँ कि विजय पताकाएँ जीवन की,
   (ग) हरे -हरे सो झरने फूट पड़े ऊपर को !
   (घ) जीवन श्रम से हँसें दिशाएँ ।
8. जड़ प्रकृति में मानवीय भावनाओं और क्रिया-कलापों का आरोप करना मानवीकरण कहलाता है। इस कविता से मानवीकरण अलंकार के दो उदाहरण छाँट कर लिखिए।

योग्यता-विस्तार

'हम जैसा बोएँगे वैसा ही पाएँगे' विषय पर एक परिचर्चा का आयोजन कीजिए ।

शब्दार्थ और टिप्पणी

कलदार : रुपये का सिक्का

पाँवड़े : आदरणीय व्यक्तियों के पाँव रखकर चलने के लिए बिछाया जाने वाला कपड़ा

हहराती : गूँजती हुई, शोर करती हुई

नवागत : नए-नए आए हुए

डिंब : अंडा

निर्निमेष : टकटकी लगाकर, बिना पलक झपकाए

केदारनाथ अग्रवाल

प्रगतिवादी कवि केदारनाथ अग्रवाल का जन्म सन 1911 में उत्तर प्रदेश के बाँदा ज़िले के कमासिन गाँव में हुआ। प्रारंभिक शिक्षा गाँव में ही हुई। उच्च शिक्षा के लिए ये इलाहाबाद चले गए और वहाँ से बी.ए. किया। इसके बाद आगरा विश्वविद्यालय से एल.एल.बी. की उपाधि प्राप्त कर ये बाँदा में वकालत करने लगे। वकालत करने के साथ-साथ बाँदा के राजनीतिक-सामाजिक जीवन में भी इनकी गहरी रुचि रही। हिंदी के प्रगतिशील आंदोलन से ये घनिष्ठ रूप से जुड़े रहे ।

कविता लिखने के लिए इनके इंटरमीडिएट के अध्यापक रामकृष्ण 'शिलीमुख' निरंतर इन्हें प्रेरित करते रहे। 'शिलीमुख' स्वयं हिंदी के लेखक-समीक्षक थे। उन्होंने युवा केदारनाथ की कुछ कविताएँ लखनऊ से प्रकाशित होने वाली **माधुरी** पत्रिका को भेजीं। कविताएँ छप गईं। उत्साहित होकर अग्रवाल जी विभिन्न कवि सम्मेलनों में जाने लगे।

विश्वविद्यालय में इनका परिचय 'हरिऔध', 'रसाल' जैसे वरिष्ठ कवियों से हुआ। नगर के अन्य कवियों के बीच उठते-बैठते ये नियमित रूप से कविता लिखने लगे। **नींद के बादल** इनका पहला कविता-संग्रह है जिसमें प्रेम संबंधी कविताएँ हैं। इनका दूसरा काव्य-संग्रह **युग की गंगा** है। इसमें दैनिक जीवन और प्राकृतिक सुषमा के हृदयस्पर्शी चित्र हैं। इनका तीसरा संग्रह है – **लोक तथा आलोक** जिसमें प्रगतिशील रचनाएँ हैं। इन कविताओं में शोषकों के प्रति तीव्र आक्रोश है, चुभता हुआ यथार्थ है और है भारत में वर्गहीन समाज की स्थापना का संकल्प। इन तीनों पुस्तकों की मर्मस्पर्शी रचनाओं का संकलन **फूल नहीं रंग बोलते हैं** में मिल जाता है।

प्रगतिवादी आंदोलन को जिन थोड़े से कवियों से बल मिला, उनमें केदारनाथ अग्रवाल प्रमुख हैं। इन्होंने मुक्त छंद और गीति छंद का प्रयोग सफलतापूर्वक किया है। इनका शब्द-चयन कलात्मक होता है और उनकी भावानुभूति यथार्थ पर आधारित रहती है। सन 2000 में इनका स्वर्गवास हो गया ।

यहाँ उनकी दो कविताएँ दी जा रही हैं। पहली कविता में कवि का आशावादी स्वर मुखरित हुआ है। वह असफलताओं से निराश न होकर निरंतर संघर्ष करते हुए जीवन को सुंदर बनाने और सँवारने का प्रयत्न करता है।

दूसरी कविता में छुट्टी का घंटा बजते ही स्कूल से निकलते जीते-जागते, हँसते-गाते बच्चों को देखकर कवि अपनी ढलती आयु भूलकर पुनः बचपन में लौट जाता है। इस कविता में कवि ने इसी अनुभूति को अभिव्यक्ति दी है।

मैं

हारा हूँ सौ बार
गुनाहों से लड़-लड़ कर,
लेकिन बारंबार लड़ा हूँ
मैं उठ-उठ कर,
इससे मेरा हर गुनाह भी मुझसे हारा
मैंने अपने जीवन को इस तरह उबारा।

डूबा हूँ हर रोज़
किनारे तक आ-आ कर,
लेकिन मैं हर रोज़
उगा हूँ जैसे दिनकर,
इससे मेरी असफलता भी मुझसे हारी
मैंने अपनी सुंदरता इस तरह सँवारी।

छुट्टी का घंटा बजते ही...

छुट्टी का घंटा बजते ही स्कूलों से
निकल-निकल आते हैं जीते-जगते बच्चे,
हँसते-गाते चल देते हैं पथ पर ऐसे
जैसे भास्वर भाव वही हों कविताओं के
बंद किताबों से बाहर छंदों से निकले
देश-काल में व्याप रही है जिनकी गरिमा ।
मैं निहारता हूँ उनको, फिर-फिर अपने को,
और भूल जाता हूँ अपनी क्षीण आयु को !

प्रश्न - अभ्यास

मैं

मौखिक

1. अनेक बार गुनाहों से हारकर भी कवि अपने हर गुनाह को कैसे जीत पाया?
2. कवि ने अपनी असफलता पर कैसे विजय प्राप्त की?
3. 'किनारे तक आ-आकर डूबने' से कवि का क्या आशय है?

लिखित

1. *कवि ने अपना जीवन उबारने और सँवारने का क्या रहस्य बताया है?*
2. निम्नलिखित पंक्तियों का काव्य-सौंदर्य स्पष्ट कीजिए –

   डूबा हूँ हर रोज़ किनारे तक आ-आ कर
   लेकिन मैं हर रोज़ उगा हूँ जैसे दिनकर,
   इससे मेरी असफलता भी मुझसे हारी
   मैंने अपनी सुंदरता इस तरह सँवारी ।

योग्यता -विस्तार

1. इसी भाव की कुछ और कविताएँ पढ़िए और कक्षा में सुनाइए।
2. 'निरंतर प्रयास करते रहने से सफलता अवश्य मिलती है' – इस विषय पर एक अनुच्छेद लिखिए।

छुट्टी का घंटा बजते ही ...

मौखिक

1. कविता की किन पंक्तियों का भाव है – स्कूल की छुट्टी होते ही बच्चों के चेहरों पर *ताज़गी और खिलखिलाहट आ जाती है?*
2. स्कूल की सीमा से बाहर निकले बच्चों की तुलना किससे की गई है?
3. कवि को अपना बचपन कब याद आता है?

लिखित

1. बच्चों के चेहरों पर आई चमक की तुलना किससे की गई है और क्यों?
2. छंद पुस्तक से निकलकर देश-काल में कैसे व्याप्त हो जाता है?
3. छुट्टी होने पर स्कूल से निकलते बच्चों के उल्लसित मनोभावों का चित्रण अपने शब्दों में कीजिए।
4. कवि अपनी क्षीण आयु को कब और क्यों भूल जाता है?

योग्यता-विस्तार

पत्र-पत्रिकाओं में से बच्चों पर लिखी गई कविताओं का चयन कीजिए और कक्षा में पढ़कर सुनाइए।

शब्दार्थ और टिप्पणी

उधारा : उद्धार किया

भास्वर : चमकता हुआ

देश-काल में व्याप्त : हर देश और हर काल में विद्यमान

क्षीण आयु : ढलती हुई उम्र

नरेंद्र शर्मा

नरेंद्र शर्मा का जन्म उत्तर प्रदेश के बुलंदशहर जिले में सन 1913 में हुआ। वहीं से प्रारंभिक शिक्षा प्राप्त करने के बाद ये इलाहाबाद चले गए और इलाहाबाद विश्वविद्यालय से एम.ए. किया। कुछ दिनों के लिए ये अखिल भारतीय कांग्रेस कमेटी के कार्यालय में भी काम करते रहे। इसके बाद वाराणसी के काशी विद्यापीठ में शिक्षक नियुक्त हो गए। उसी अवधि में कुछ समय के लिए राष्ट्रीय गतिविधियों में भाग लेने के कारण इनको नज़रबंद कर लिया गया।

मुंबई के फिल्म जगत ने नरेंद्र शर्मा को आकर्षित किया तो वे मुंबई चले गए। वहाँ वे फिल्मों के लिए गीत लिखते रहे। आकाशवाणी के निमंत्रण पर उन्होंने रेडियो की नौकरी स्वीकार कर ली। आकाशवाणी में **विविध भारती** कार्यक्रम के संचालक होकर उन्होंने हिंदी गीतों को प्रसारित करवाया । उनके कार्यकाल में हिंदी को बहुत बढ़ावा मिला और **विविध भारती** कार्यक्रम को अत्यंत लोकप्रियता मिली। साठ वर्ष के होने पर इन्होंने वहाँ से अवकाश प्राप्त किया। सन 1989 में इनका देहावसान हो गया।

नरेंद्र शर्मा छोटी उम्र से ही गीत लिखने लगे थे। अपने छात्र-काल में ही उनके दो गीत-संग्रह प्रकाशित हो गए थे।

काव्य-जगत में वे छायावादी कवि के रूप में आए किंतु उन्होंने अनेक प्रगतिवादी रचनाएँ भी लिखीं। व्यक्ति और समाज दोनों ही नरेंद्र शर्मा की कविता के प्रेरक तत्त्व रहे हैं। उनकी भाषा में कोमल और कठोर दोनों प्रकार के भावों को प्रकट करने की क्षमता है। पुरुषार्थ और दृढ़ता पर बल देना उनकी कविता की विशेषता है।

उनकी प्रमुख कृतियाँ हैं – **प्रभात फेरी, प्रवासी के गीत, पलाश वन, प्रीति कथा, कामिनी, मिट्टी के फूल, हंसमाला, रक्तचंदन, कदली वन, द्रौपदी, प्यासा निर्झर, सुवर्णा, बहुत रात गए, उत्तर जय** आदि। उनकी कहानियों का एक संग्रह भी प्रकाशित हुआ है।

यहाँ नरेंद्र शर्मा की एक प्रसिद्ध कविता **कायर मत बन** दी जा रही है। इस कविता में कवि ने मनुष्य को कायर न बनने का संदेश दिया है। कवि कायरता को प्रतिहिंसा से अधिक अपावन मानता है। इसलिए वह मनुष्य से आग्रह करता है कि वह कुछ भी बने, पर कायर न बने।

कायर मत बन

कुछ भी बन, बस कायर मत बन !
ठोकर मार, पटक मत माथा,
तेरी राह रोकते पाहन !
कुछ भी बन, बस कायर मत बन !

ले-दे कर जीना, क्या जीना?
क़ब तक गम के आँसू पीना?
मानवता ने सींचा तुझको
बहा युगों तक खून-पसीना !
कुछ न करेगा? किया करेगा —
रे मनुष्य – बस कातर क्रंदन?
कुछ भी बन, बस कायर मत बन !

'युद्धं देहि' कहे जब पामर,
दे न दुहाई पीठ फेर कर !
या तो जीत प्रीति के बल पर,
या तेरा पथ चूमे तस्कर !

प्रतिहिंसा भी दुर्बलता है,
पर कायरता अधिक अपावन !
कुछ भी बन, बस कायर मत बन !

तेरी रक्षा का न मोल है,
पर तेरा मानव अमोल है !
यह मिटता है, वह बनता है,
यही सत्य की सही तोल है !
अर्पण कर सर्वस्व मनुज को,
कर न दुष्ट को आत्म-समर्पण ।
कुछ भी बन, बस कायर मत बन !

प्रश्न - अभ्यास

मौखिक

1. कवि किसे ठोकर मारने की बात कहता है?
2. कवि किस प्रकार के जीवन को जीवन नहीं मानता?
3. 'कुछ न करेगा? किया करेगा -- रे मनुष्य — बस कातर क्रंदन' पंक्ति में कौन-सा भाव प्रमुख है --
   (क) निष्क्रियता पर व्यंग्य करने का
   (ख) उलाहना देने का
   (ग) कर्म के लिए प्रेरित करने का
   (घ) चुनौती या ललकारने का
4. कवि ने प्रतिहिंसा को दुर्बलता क्यों कहा है?

लिखित

1. 'मानवता ने सींचा तुझको बहा युगों तक खून पसीना' का आशय स्पष्ट कीजिए ।
2. कायरता प्रतिहिंसा से भी अधिक अपावन है। कैसे?
3. कवि की दृष्टि में सत्य का सही माप क्या है?
4. सज्जन और दुष्ट के प्रति कैसा व्यवहार किया जाना चाहिए? कविता के आधार पर लिखिए ।
5. इस कविता का मुख्य संदेश क्या है?

योग्यता-विस्तार

'प्रतिहिंसा दुर्बलता है' विषय पर एक अनुच्छेद लिखिए।

शब्दार्थ और टिप्पणी

पाहन : पत्थर, मार्ग की बाधाएँ

कातर क्रंदन : आर्त्त विलाप, कष्ट से आकुल हो कर रोना

पामर : नीच, दुष्ट (शत्रु)

प्रतिहिंसा : हिंसा के बदले में की जाने वाली हिंसा

धर्मवीर भारती

धर्मयुग के संपादक के रूप में यश अर्जित करने वाले धर्मवीर भारती का जन्म उत्तर प्रदेश के इलाहाबाद नगर में सन 1926 में हुआ था। प्रारंभिक शिक्षा सरकारी स्कूलों में पाई । उच्च शिक्षा के लिए इलाहाबाद विश्वविद्यालय में प्रवेश लिया और पी-एच.डी. की उपाधि अर्जित कर वहीं के हिंदी विभाग में शिक्षक हो गए । इसके पूर्व इलाहाबाद से छपने वाले साप्ताहिक **संगम** में उपसंपादक के रूप में काम किया। इन्हें शिक्षण की अपेक्षा पत्रकारिता से अधिक लगाव था। फलस्वरूप 1959 में विश्वविद्यालय छोड़कर ये **धर्मयुग** साप्ताहिक पत्र का संपादन करने के लिए मुंबई चले गए।

दूसरा सप्तक में विशिष्ट कवि के रूप में स्थान पाने के कारण उनकी गिनती प्रयोगवादी कवियों में की जाती है, किंतु मूलतः वे गीतकार ही हैं। रोमानी कवि के रूप में वे प्रेम और सौंदर्य के गायक कवि हैं। इसके लिए उन्होंने पौराणिक आख्यानों को भी अपने काव्य का विषय बनाया है। **अंधायुग** और **कनुप्रिया** इस के साक्षी हैं। इन दोनों पुस्तकों में भारती के काव्य शिल्प की एक नई भंगिमा दिखती है।

इन दोनों पुस्तकों के अलावा भारती की अन्य काव्य पुस्तकें हैं – **ठंडा लोहा** तथा **सात गीत वर्ष**। भारती ने विश्व साहित्य से चुन कर श्रेष्ठ कविताओं का हिंदी रूपांतर भी किया है।

कविता के साथ-साथ भारती ने उपन्यास, नाटक, कहानी और निबंध भी लिखे हैं। इन विधाओं में उनकी प्रमुख पुस्तकें हैं – **गुनाहों का देवता, सूरज का सातवाँ घोड़ा, ठेले पर हिमालय, कहनी-अनकहनी, बंद गली का आखिरी मकान** आदि। सन 1997 में धर्मवीर भारती का देहावसान हो गया ।

यहाँ उनकी दो कविताएँ दी जा रही हैं। पहली कविता का संदेश है कि जीवन में तुच्छ से तुच्छ और लघु से लघु समझी जाने वाली वस्तु अथवा व्यक्ति भी कभी असत्य और अन्याय से लड़ने में अत्यधिक उपयोगी और शक्तिशाली सिद्ध हो सकता है। महाभारत के 'चक्रव्यूह' प्रसंग को आधार बनाकर कवि ने इसी तथ्य को निरूपित किया है। चक्रव्यूह में घिरे, अकेले और निहत्थे रह गए अभिमन्यु ने अपने रथ के टूटे पहिए से असत्य पक्ष के ब्रह्मास्त्रों से लोहा लिया था।

दूसरी कविता में कवि की जीवन के प्रति गहन आस्था का चित्रण हुआ है। वह जीवन में स्वाभाविक रूप से आने वाली पराजय, असफलता और निराशाओं से निडर रहकर जीने का संकल्प लेता है और इनसे घबराए हुए व्यक्तियों को भी इनका वैसे ही धैर्यपूर्वक सामना करने की सलाह देता है, जैसे – कमल, पंथ और सूर्य रात का सामना कर प्रभात की प्रतीक्षा करते हैं।

टूटा पहिया

मैं
रथ का टूटा हुआ पहिया हूँ
लेकिन मुझे फेंको मत !

क्या जाने कब
इस दुरूह चक्रव्यूह में
अक्षौहिणी सेनाओं को चुनौती देता हुआ
कोई दुस्साहसी अभिमन्यु आकर घिर जाय !

अपने पक्ष को असत्य जानते हुए भी
बड़े-बड़े महारथी
अकेली-निहत्थी आवाज़ को
अपने ब्रह्मास्त्रों से कुचल देना चाहें
तब मैं
रथ का टूटा हुआ पहिया
उसके हाथों में
ब्रह्मास्त्रों से लोहा ले सकता हूँ !
मैं रथ का टूटा हुआ पहिया हूँ



लेकिन मुझे फेंको मत
इतिहासों की सामूहिक गति
सहसा झूठी पड़ जाने पर
क्या जाने
सच्चाई टूटे हुए पहियों का आश्रय ले !

आस्था



रात :
पर मैं जी रहा हूँ निडर
जैसे कमल
जैसे पंथ
जैसे सूर्य

क्योंकि
कल भी हम खिलेंगे
हम चलेंगे
हम उगेंगे

और
वे सब साथ होंगे
आज जिनको रात ने भटका दिया है !

प्रश्न - अभ्यास

टूटा पहिया

मौखिक

1. रथ का टूटा पहिया स्वयं को न फेंके जाने की सलाह क्यों देता है?
2. दुरूह चक्रव्यूह का महाभारत के और आज के संदर्भ में क्या आशय है?
3. कवि ने अभिमन्यु को दुस्साहसी क्यों बताया है?
4. असत्य कभी सत्य को बर्दाश्त नहीं कर पाता — किस तथ्य को आधार बनाकर कवि ने इस ओर संकेत किया है?
5. ब्रह्मास्त्र क्या है?

लिखित

1. लघु से लघु और तुच्छ से तुच्छ वस्तु भी किन परिस्थितियों में अत्यधिक उपयोगी हो सकती है?
2. इतिहास की सामूहिक गति का सहसा झूठी पड़ जाने से क्या आशय है?
3. कवि के अनुसार सच्चाई टूटे पहियों का आश्रय लेने को कब विवश हो सकती है? आप इससे कहाँ तक सहमत हैं?

योग्यता-विस्तार

- 'महाभारत' का चक्रव्यूह प्रसंग पढ़िए और उस पर कक्षा में चर्चा कीजिए ।

आस्था

मौखिक

1. कविता में 'रात' जीवन की किस सहज स्थिति का द्योतन करती है?
2. कवि ने रात से न डरने वाले किन-किन पदार्थों को चुना है?

3. क्या सोचकर कमल, पंथ और सूर्य रात के अँधेरे से नहीं डरते?
4. इस कविता के शिल्प-सौंदर्य से संबंधित निम्नलिखित तथ्यों में से सही तथ्यों को चुनिए –
   (क) कविता में कम से कम शब्दों में अधिक अर्थ भरने का प्रयत्न हुआ है।
   (ख) कविता में मात्रिक छंद का प्रयोग हुआ है।
   (ग) कविता में मुक्त छंद का प्रयोग हुआ है।
   (घ) कविता ब्रज भाषा में रचित है।

लिखित

1. कमल, पंथ और सूर्य किस आशा और विश्वास में रात बीतने की प्रतीक्षा करते हैं?
2. रात द्वारा भटकाने का आशय समझाकर लिखिए ।

योग्यता-विस्तार

1. धर्मवीर भारती के **ठंडा लोहा, सात गीत वर्ष** और **अंधायुग** काव्य-कृतियों में से अपनी पसंद की पाँच कविताएँ अथवा अंश चुनिए और उन्हें कक्षा में पढ़कर सुनाइए ।
2. 'जीवन में सुख-दुख का आना स्वाभाविक है'— इस विषय पर एक छोटा-सा लेख लिखिए।

शब्दार्थ और टिप्पणी

दुरूह : कठिन

चक्रव्यूह : चक्र के आकार में सेना की स्थापना, महाभारत के युद्ध में द्रोणाचार्य ने इसी व्यूह की रचना की थी

अक्षौहिणी : चतुरंगिणी सेना का एक विभाग (जिसमें 109350 पैदल, 65610 घोड़े, 21870 रथ और इतने ही हाथी शामिल होते हैं)

दुस्साहसी : खतरे से भरा साहस करने वाला

महारथी : योद्धा

ब्रह्मास्त्र : ब्रह्मशक्ति से परिचालित अमोघ माना जाने वाला एक अस्त्र

इतिहासों की......आश्रय ले : ब्रह्मास्त्रों (जैसे आज के परमाणु बम) की सहायता से लड़े गए युद्ध की व्यापक विनाश लीला के बाद इतिहास की गति अवरुद्ध-सी जान पड़े और जो भी साधारण से साधारण व्यक्ति और टूटे पहिये जैसा हथियार शेष बचे, उससे ही इतिहास को नई गति मिले

आश्रय : आसरा,सहारा

निडर : जो डरे नहीं

पंथ : मार्ग

सर्वेश्वर दयाल सक्सेना

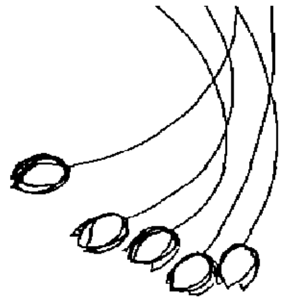
तीसरा सप्तक के विशिष्ट कवि सर्वेश्वर दयाल सक्सेना का जन्म उत्तर प्रदेश के बस्ती ज़िले में सन 1927 में हुआ था। प्रारंभिक शिक्षा के बाद पढ़ने के लिए बस्ती शहर के ऐंग्लो संस्कृत हाई स्कूल में इन्होंने प्रवेश लिया। हाई स्कूल पास कर ये वाराणसी चले गए। इन्होंने वहाँ के क्वींस कॉलेज से इंटर परीक्षा उत्तीर्ण की। बी.ए. और एम. ए. इन्होंने इलाहाबाद विश्वविद्‌यालय से किया।

कुछ समय के लिए इन्होंने अध्यापन किया, बाद में आकाशवाणी में नौकरी की। 'अज्ञेय' ने जब **दिनमान** का काम सँभाला तो सर्वेश्वर को उन्होंने उपसंपादक के रूप में ले लिया। **दिनमान** में सर्वेश्वर **चरचे और चरखे** स्तंभ का काम देखते थे। यह स्तंभ पाठकों के बीच बड़ा लोकप्रिय था। **दिनमान** छोड़, सर्वेश्वर बच्चों की पत्रिका **पराग** के संपादक बने। इसका कुशल संपादन जीवन के अंतिम समय तक करते रहे। सर्वेश्वर का देहावसान सन 1983 में हुआ।

सर्वेश्वर ने छोटी उम्र से ही लिखना शुरू कर दिया था। इनकी कविताएँ लोगों को बहुत पसंद आती थीं। इनकी कल्पना-शक्ति बड़ी तीव्र थी। सर्वेश्वर की कविता में रोमानियत है। इनकी भाषा में स्वच्छता और स्पष्टता है। इनकी कविता के बारे में सुमित्रानंदन पंत ने कहा था कि सर्वेश्वर जन्मजात, अकृत्रिम कवि हैं। **नयी कविता** की पहचान कराने वाले कवियों में उनका विशेष योगदान है। उनकी कविताएँ उस नए मोड़ की सूचक हैं, जहाँ से नई कविता में नवीन दिशाओं और नए क्षितिजों के संधान की प्रक्रिया प्रारंभ होती है।

सर्वेश्वर की प्रमुख पुस्तकों के नाम हैं — **काठ की घंटियाँ, बाँस का पुल, एक सूनी नाव, गर्म हवाएँ, कुआनो नदी, जंगल का दर्द** और **खूँटियों पर टँगे लोग**। कविता के अलावा सर्वेश्वर ने उपन्यास, नाटक और कहानियाँ भी लिखी हैं। उनकी **लड़ाई** नामक कहानी बहुत चर्चित हुई थी।

यहाँ सर्वेश्वर की **मेघ आए** नामक कविता दी जा रही है। इस कविता में कवि ने आकाश में मेघों के आने का वर्णन गाँव में सजधज कर आए शहरी पाहुन के रूप में किया है। वर्षभर की प्रतीक्षा के बाद मेहमान के गाँव में आने पर उल्लास, उत्कंठा, सम्मान और उपालंभ का जो वातावरण बनता है, मेघ के आने पर वही वातावरण धरती और प्रकृति (पेड़-पौधों, नदियों और तालाबों आदि) में दिखलाई पड़ रहा है।



मेघ आए

मेघ आए बड़े बन-ठन के सँवर के ।

आगे-आगे नाचती-गाती बयार चली,
दरवाज़े-खिड़कियाँ खुलने लगीं गली-गली,
पाहुन ज्यों आए हों गाँव में शहर के ।
मेघ आए बड़े बन-ठन के सँवर के ।

पेड़ झुक झाँकने लगे गरदन उचकाए,
आँधी चली, धूल भागी घाघरा उठाए,
बाँकी चितवन उठा, नदी ठिठकी, घूँघट सरके।
मेघ आए बड़े बन-ठन के सँवर के ।

बूढ़े पीपल ने आगे बढ़कर जुहार की,
'बरस बाद सुधि लीन्हीं'–
बोली अकुलाई लता ओट हो किवार की,
हरसाया ताल लाया पानी परात भर के ।
मेघ आए बड़े बन -ठन के सँवर के ।

क्षितिज - अटारी गहराई दामिनि दमकी,
'क्षमा करो गाँठ खुल गई अब भरम की',
बाँध टूटा झर-झर मिलन के अश्रु ढरके।
मेघ आए बड़े बन-ठन के सँवर के।

प्रश्न - अभ्यास

मौखिक

1. कविता में मेघ के आगमन का चित्रण किस रूप में हुआ है ?
2. गली-गली में दरवाज़े-खिड़कियाँ क्यों खुलने लगीं ?
3. 'बरस बाद सुध लीन्हीं' में प्रिया के किस भाव की अभिव्यक्ति हुई है –
   (क) प्रेम भाव की
   (ख) उपालंभ की
   (ग) उदारता की
   (घ) कृतज्ञता की

लिखित

1. मेघ के आगमन का बयार, पेड़, नदी, लता और ताल पर क्या असर हुआ ?
2. कविता से उन अंशों का चयन कीजिए जिनमें मानवीय भावनाओं और क्रिया-कलापों का आरोपण हुआ है।
3. शहरी पाहुन के आगमन पर गाँव में उमगे उल्लास के रूप को अपने शब्दों में लिखिए।
4. निम्नलिखित का आशय स्पष्ट कीजिए–
   (क) क्षितिज-अटारी गहराई दामिनी दमकी,
   'क्षमा करो गाँठ खुल गई अब भरम की'
   (ख) बाँध टूटा झर-झर मिलन के अश्रु ढरके।

5. स्तंभ 'क' में दिए गए शब्दों को स्तंभ 'ख' में दिए गए उनके सही प्रतीकार्थों से मिलाइए–

क	ख
बूढ़ा पीपल	गाँव की युवती
अकुलाई लता	परिवार का सदस्य
नदी	वियोग से व्याकुल प्रियतमा
ताल	गाँव का सम्माननीय बुज़ुर्ग

योग्यता - विस्तार

अपने शिक्षक की सहायता से केदारनाथ सिंह की 'बादल ओ', सुमित्रानंदन पंत की 'बादल' और निराला की 'बादल-राग' कविताओं को खोजिए और उनकी तुलना प्रस्तुत कविता से कीजिए।

शब्दार्थ और टिप्पणी

आगे-आगे नाचती गाती बयार चली : वर्षा के आगमन की खुशी में हवा बहने लगी, शहरी मेहमान के आगमन की खबर सारे गाँव में तेज़ी से फैल गई

बाँकी चितवन : बाँकपन लिए दृष्टि, तिरछी नज़र

जुहार करना : आदर के साथ झुककर नमस्कार करना

क्षितिज-अटारी गहराई : अटारी पर पहुँचे अतिथि की भाँति क्षितिज पर बादल छा गए

दामिनी दमकी : बिजली चमकी, तन-मन आभा से चमक उठा

क्षमा करो गाँठ खुल गई अब भरम की : बादल नहीं बरसेगा का भ्रम टूट गया, प्रियतम अपनी प्रिया से मिलने नहीं आएगा यह भ्रम टूट गया

बाँध टूटा झर-झर मिलन के अश्रु ढरके : मेघ झर-झर बरसने लगे, प्रिया-प्रियतम के मिलन से खुशी के आँसू छलक उठे

दुष्यंत कुमार

हिंदी कविता में गज़ल विधा को प्रतिस्थापित करने वाले कवि दुष्यंत कुमार का जन्म उत्तर प्रदेश के बिजनौर ज़िले के राजपुर नवादा में सन 1933 में हुआ था। अपने काव्य जीवन के प्रारंभ में दुष्यंत गीत लिखते थे और कवि सम्मेलनों में उन्हें गाया करते थे।

दुष्यंत कुमार की प्रारंभिक शिक्षा बिजनौर में ही हुई। उच्च शिक्षा के लिए ये इलाहाबाद आए। यहाँ से इन्होंने बी.ए. और एम.ए. किया। पढ़ाई के दिनों में प्रकाशकों के यहाँ बीच-बीच में ये अंशकालिक नौकरियाँ करते रहे। सरकारी नौकरी मिलने पर ये मध्य प्रदेश आ गए।

दुष्यंत कुमार का कवि हृदय अभिव्यक्ति के लिए अनुकूल विधा तलाश रहा था। वह इनको गज़ल के रूप में मिल गई। गीतकार और नई कविता के कवि के बीच का रास्ता खुल गया। गज़ल विधा दुष्यंत के अनुकूल सिद्ध हुई। हिंदी पाठकों एवं श्रोताओं को एक सशक्त गज़लकार मिल गया। दुष्यंत कुमार को लोगों ने हिंदी गज़ल का प्रवर्तक कहा, हालाँकि त्रिलोचन जैसे अनेक कवि बहुत दिनों से हिंदी में गज़ल लिख रहे थे।

आधुनिक हिंदी गज़ल, गद्यगीत और काव्य नाटक के शिल्प में दुष्यंत कुमार की अपनी अलग पहचान है। अनुभूति की सच्चाई, अभिव्यक्ति की गहराई, आत्मीयता एवं सहजता उनके काव्य के प्राणतत्त्व हैं।

दुष्यंत कुमार की मृत्यु सन 1975 में हो गई। इनकी पुस्तकों के नाम हैं–**आवाज़ों के घेरे, जलते हुए वन के वसंत, सूर्य का स्वागत, एक कंठ विषपायी** और **साये में धूप**।

दुष्यंत कुमार की दो कविताएँ यहाँ दी जा रही हैं। पहली कविता में गांधी जी के बार-बार जन्म लेने की सच्चाई की ओर ध्यान आकृष्ट किया गया है। दलित, क्षत-विक्षत, विवश और

अभावग्रस्त मानवता को उठाने और उसे सहारा देने के लिए इस संसार में गांधी को पुनः पैदा होना ही होगा, उस गांधी को जिसने जीवन में कठिन से कठिन यातना सहकर भी अंधेरे में भटकती जनता को जीने का मार्ग दिखाया ।

दूसरी कविता में इंगित है कि आज की दुनिया का वातावरण अनेक गंभीर समस्याओं और प्रश्नों के धुँधलके से आच्छन्न है। इनके समुचित समाधान के लिए सच्चाई की तह तक (सूर्य तक) जाने की ज़रूरत नहीं समझी जाती । ऐसा नहीं है कि इन पर विचार-विमर्श नहीं होता । पक्ष-विपक्ष में लंबी बहसें होती हैं किंतु वे किसी समुचित निष्कर्ष तक पहुँचें, उससे पहले ही निहित स्वार्थों के कारण समझौता हो जाता है।

गांधी जी के जन्मदिन पर

मैं फिर जनम लूँगा
फिर मैं
इसी जगह आऊँगा
उचटती निगाहों की भीड़ में
अभावों के बीच
लोगों की क्षत-विक्षत पीठ सहलाऊँगा
लँगड़ाकर चलते हुए पाँवों को
कंधा दूँगा
गिरी हुई पद-मर्दित पराजित विवशता को
बाँहों में उठाऊँगा ।

इस समूह में
इन अनगिनत अचीन्हीं आवाज़ों में
कैसा दर्द है !
कोई नहीं सुनता !
पर इन आवाज़ों को
और इन कराहों को
दुनिया सुने मैं ये चाहूँगा ।



मेरी तो आदत है
रोशनी जहाँ भी हो
उसे खोज लाऊँगा
कातरता, चुप्पी या चीखें,
या हारे हुओं की खीज
जहाँ भी मिलेगी
उन्हें प्यार के सितार पर बजाऊँगा ।

जीवन ने कई बार उकसाकर
मुझे अनुल्लंघ्य सागरों में फेंका है
अगन-भट्‌टियों में झोंका है,
मैंने वहाँ भी
ज्योति की मशाल प्राप्त करने के यत्न किए
बचने के नहीं,
तो क्या इन टटकी बंदूकों से डर जाऊँगा ?

तुम मुझको दोषी ठहराओ
मैंने तुम्हारे सुनसान का गला घोंटा है
पर मैं गाऊँगा
चाहे इस प्रार्थना सभा में
तुम सब मुझ पर गोलियाँ चलाओ
मैं मर जाऊँगा
लेकिन मैं कल फिर जनम लूँगा
कल फिर आऊँगा ।

मत कहो, आकाश में कुहरा घना है

मत कहो, आकाश में कुहरा घना है,
यह किसी की व्यक्तिगत आलोचना है।

सूर्य हमने भी नहीं देखा सुबह से,
क्या करोगे, सूर्य का क्या देखना है।

इस सड़क पर इस कदर कीचड़ बिछी है,
हर किसी का पाँव घुटनों तक सना है।

पक्ष औ' प्रतिपक्ष संसद में मुखर हैं,
बात इतनी है कि कोई पुल बना है।

रक्त वर्षों से नसों में खौलता है,
आप कहते हैं, क्षणिक उत्तेजना है।

हो गई हर घाट पर पूरी व्यवस्था,
शौक से डूबे जिसे भी डूबना है।

दोस्तो! अब मंच पर सुविधा नहीं है,
आजकल नेपथ्य में संभावना है।

प्रश्न - अभ्यास

गांधी जी के जन्मदिन पर

मौखिक

1. लँगड़े पाँवों को कंधा देने का क्या तात्पर्य है ?
2. समूह में अनगिनत अचीन्हीं आवाजें किनकी हैं ?
3. समाज की किन कमज़ोरियों को गांधी जी प्यार की भाषा देना चाहते हैं ?

लिखित

1. गांधी जी के कौन-से अनुभव हैं जिनके कारण वे 'टटकी बंदूक' की कोई फ़िक्र नहीं करते?
2. गांधी जी पुनर्जन्म क्यों लेना चाहेंगे ?
3. कवि ने गांधी जी के स्वभाव की किन विशेषताओं की ओर संकेत किया है?
4. निम्नलिखित का भावार्थ स्पष्ट कीजिए –
   (क) मुझे अनुल्लंघ्य सागरों में झोंका है।
   (ख) मैंने तुम्हारे सुनसान का गला घोंटा है।
5. इस कविता के शीर्षक की सार्थकता पर विचार कीजिए ।

योग्यता-विस्तार

1. सोहनलाल द्विवेदी, मैथिलीशरण गुप्त और सुमित्रानंदन पंत ने भी गांधी जी पर कविताएँ लिखी हैं। उन्हें खोजकर पढ़िए और प्रस्तुत कविता से उनकी तुलना कीजिए ।
2. राष्ट्रीय स्वतंत्रता संग्राम में गांधी जी के योगदान के आधार पर निम्नलिखित कथनों की सार्थकता सिद्ध कीजिए –
   (क) मेरी आदत है, रोशनी जहाँ भी हो उसे खोज लाऊँगा ।
   (ख) तो क्या इन टटकी बंदूकों से डर जाऊँगा ?

मत कहो, आकाश में कुहरा घना है

मौखिक

1. आकाश का घना कुहरा जीवन के किस पक्ष की ओर संकेत करता है ?
2. 'सूर्य का क्या देखना है ' में मुख्यतः किस भाव की अभिव्यक्ति हुई है –
   (क) सच्चाई से डरने के भाव की
   (ख) समस्या के समाधान के प्रति उदासीनता की
   (ग) सूर्य के महत्त्व की स्वीकृति की
   (घ) कुहरे के प्रति ममत्व भाव की
3. कहीं-न-कहीं हर कोई दोषी है का भाव कविता की किन पंक्तियों में व्यक्त हुआ है ?
4. समस्याओं के समाधान न होने से उपजे जनता के गंभीर गुस्से को नेता लोग क्या कहकर टाल जाते हैं ?

लिखित

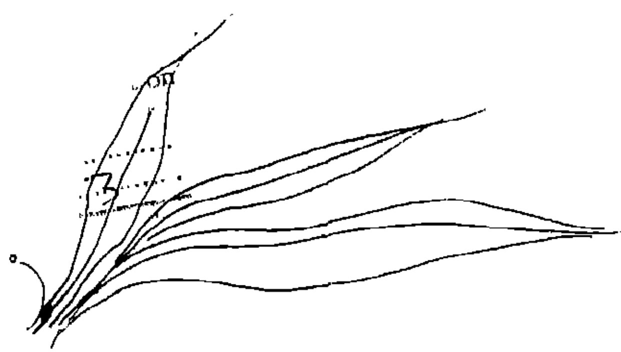
1. 'क्षणिक उत्तेजना है' कहकर समस्या से बचकर निकल जाना कहाँ तक उचित है ?
2. पक्ष-विपक्ष की बहसें किसी समुचित निष्कर्ष तक क्यों नहीं पहुँच पातीं।
3. निम्नलिखित पंक्तियों का आशय समझाइए –
   (क) हो गई हर घाट पर पूरी व्यवस्था,
   शौक से डूबे जिसे भी डूबना है।
   (ख) दोस्तो, अब मंच पर सुविधा नहीं है।
   आजकल नेपथ्य में संभावना है।

योग्यता-विस्तार

साये में धूप दुष्यंत कुमार की गज़लों का संग्रह है। पुस्तकालय से यह पुस्तक लेकर इसमें से अपनी पसंद की गज़लें छाँटिए और उन्हें कक्षा में पढ़कर सुनाइए ।

शब्दार्थ और टिप्पणी

क्षत-विक्षत : घायल
कंधा देना : सहारा देना
पद-मर्दित : पैरों से कुचली गई
अचीन्हीं : बेपहचानी, अनजानी
कातरता, चुप्पी.....बजाऊँगा : लोगों की कातरता, चुप्पी, चीख और खीज को प्यार के साथ दुनिया के सामने रखूँगा
अनुल्लंघ्य : (अन्+उत्+लंघ्य) जिसे लाँघा न जा सके
मुझे अनुल्लंघ्य सागरों में फेंका है : मेरे लिए भीषण कठिनाइयाँ पैदा कर दीं
अगन-भट्टी : आग की भट्ठी
टटकी : तुच्छ, छोटी-मोटी
मैंने तुम्हारे सुनसान का गला घोंटा है : निविड़ एकांत में रचे षड्यंत्रों को असफल बनाया है
आकाश का कुहरा : जीवन में व्याप्त समस्याएँ
पाँव घुटनों तक सना है : हर कोई दोषी है
क्षणिक उत्तेजना : क्षण भर रहने वाला आवेग
हो गई ....डूबना है : सब जगह बेईमानी के अवसर उपलब्ध हैं
आजकल नेपथ्य में संभावना है : नीतियाँ प्रायः एकांत में और गुप्त ढंग से तय होती हैं



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"manipulative" and 'convivial' utilities. Manipulative utilities include Jails, hospitals and schools where the client enters because he has to ; and convivial utilities include water, telephone, and recreational systems which are available to all and which do not limit access or use to a selected few. Illich sees alternatives to schools in the convivial area. Speaking about alternatives he says:

"The alternative to dependence on schools is not the use of public resources for some new device which 'make' people learn, rather it is the creation of a new style of educational relationship between man and his environment. To foster this style, attitude toward growing up the tools available for learning, and the quality and structure of daily life will have to change concurrently"

– Illich, 1971: 25

Illich suggests abolishment of the schools constitutionally by making necessary laws. Besides, (constitutional protection from schools), Illich suggests a plan under which educational credit be provided to each person at birth and then the person may acquire whatever skills or knowledge he wished at his own convenience. Thirdly he suggests an establishment of skill centres where a person could learn a desird skill and be judged solely on the results. Finally Illich proposes a learning net work to take the place of schools. This net work would give each person a chance to share his concerns with others who were interested in similar ideas . One of the necessary conditions

to a viable alternative is that compulsory attendence at school be discontinued immediately. Alternative system ~~will~~ will help man to identify for himself his real and authentic needs. Once the authentic needs (desires) of man are identified, a new structure for society could be created. This structure, according to Illich, would inculcate the concept of humanity, what it means to be a human, and as a human what it means to function in a responsible way. He further says that "the structure of this new society would take the form of "convival" technologies - technologies which serve man and help him fulfill himself personally while adding him in valid relationships with other people. Convivial as defined by Illich is a.......... technical term to designate a modern society of reasonably limited tools". Illich has reclaimed for the world "tool" the symbolism of an object on organization, a procedure, all of which are capable of translating the deepest perceptions of the culture in which they are employed. The concept of a "limited tool" is significant to Illich's thesis of man's relationship to his environment. His theory is that a convivial society is possible only if certain limits are applied to industrial growth, limits that can be applied to both goods and services produced in an industrial state. Illich has cited the mass production of education through the schools as an example of an industrial enterprise, producing a service commodity, not organised as a public utility, and defining its output as a basic necessity. Illich's conclusions, however, that a convivial society can be attained through limitation

(which) give rise to freedom. The ethical virtue to which Illich attaches the most significance, the one that is intrinsic to an authentically convivial society, is that of individual autonomy. A convivial society is one in which there is a continuous and creatively autonomous interaction among its members and their environment. The structure of the tools with which man may work is crucial to Illich's theory of limitation and conviviality. It is then concerned with the discovery of general systems of institutional structure which optimise convival production. Such a society can only be obtained in Illich's view, through the restructuring of politics and law, through which individuals always recognising the validity of conflicting interests, can make use of language and disciplined procedure to establish the necessary limitations on which human survival may ultimately depend.

Finally Illich's educational model consists of the three main purposes: it should provide all who want to learn with access to available resources at any time in their lines, empower all who want to learn to share what they know to find those who want to learn it from them and finally furnish to all who want to present an issue to the public with the opportunity to make their challenge known. There are four major kind of resources available in society which presumably are capable of supplying all the information needed: things, medicals, peers, and elders. Illich proposes four net works to enable any learner to gain access to any educational resource which may

help to define and achieve the learner's goals: (1) Reference services to educational objects, (2) Skill exchange; (3) Peer matching, and (4) Reference services to Educators-at-large. Things models, peers and elders each require a different type of arran ement to ensure that every one has ample access to them.

PAULO FRIERE

Friere was born in the improverished North east of Brazil and lived and worked there in adult education until forced to leave his country the Coup d'e'tat of 1969 (Brown 1974) hence his thinking of education is intimately linked to the extential problems of Brazil poor. He views man as "an incompleted being conscious of his incompletion". He is philosophical in his approach. He looks at the world in terms of "oppressors" and "oppressed". The ultimate aim of education is the eradication of oppression through a process of dialogue, reflection and action. The wider goal of educational programmes responding to dependency conditions in liberation - both as a process and as an objective. Liberation seeks to enable the individual to overcome domination and vulnerability. Govlet (1971) Further clarifies and says that liberation is concerned with a more equitable distribution of decision-making power leading to control over the change process rather than adjustment to it. In 'pedagogy of the oppressed (1970) he proposed a type of learning which would liberate rather than opress the world's

crictims' of formal education. The problem of consciousness is of central concern to Friere. In his works we find an advocacy of a direct attack on the problem of consciousness social, economic and political changes are interpreted as the consequence of consciousness and thus, according to him the problem of social change is the problem of "raising" and alterning consciousness. He refers to the Brazilian peasants and says that the way peasants can begin to make changes in their livings through "consoientizacao" where conscientizacao refers to "learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality". (Friere, 1970). Freire's response to dependency, therefore, is "conscientization" (portuguese word) or "consciousness raising". The result is individuals were aware of their reality, who have reflected on it and criticised it, and who wish for changing it in accord with humanic principles. "Consciousness raising" according to Friere is the goal of all education. He defines the raising of consciousness as intrinsically a political act. Education, for Friere, does not teach the peasants how to fit into the society that awaits them, it does not teach them how to accept their fate as peasents rather it teaches them how to change their fate and make it a better one. The method of education for the oppressed is dialogue. Dialogue is led or "facilitated" by the leader of the group, or "circle of culture". The learner's and critical powers are stimulated to dialogue and later to 'conscientization'. Furthermore 'dialogue', if it is a true dialogue, can not be engaged in without helping to free the oppressed. The very

nature of the dialogue is intrinsically consciousness raising. The dialogue means speaking and listening critically, weighing what is said against one's own and the other's experiences. As it takes place in good faith it raises the consciousness of the dyad, triad or multiad. However conscientization does not result from the dialogue alone. Rather it depends upon convergence of three factors i.e. 'realization', 'reflection', and 'cultural action'. Realization that man does exist in a situation which can change and which, more importantly, can, change in response to his action, is the prime preredredrequisite for consientization. The second element is critical reflection i.e. the capacity to think and to analyse one's situation. It enables man to see contradictions and injustice in social, economic and political forces manipulated by the 'oppressors'. Third element is 'cultural action' - the process by which perceived contradictions and injustices are acted upon. Reflection about the nature of one's situation without action to alter that situation is denounced by Freiere as 'realism'.

As against the dialogue the method of education most often used by the oppressors is called the "banking concept of education". In the banking method of education, where the educator does all the speaking and none of the listening while the educatee does all the listening and none of the speaking. In the banking method one member is the subject and the other is the object. Besides being ineffective in itself as a method of consciousness raising in substance dehumanizing.

In the dialogic method, both members retain their subject status, whereas in banking method it is not possible and to be objectified is to be dehumanized. True dialogue involves meeting the other at the care of his being, it means to "encounter" the other. It implies that each party must see the other as subject, worthy of respect, worthy of being heard. Against this in the banking concept of education the teachers put the material before the students. The material is seen as the important constant and the students are the manipulable variables. In the banking concept of education what is being 'covered' is always more important than who is doing the covering. The material has its own timetable, the students' organismic timetalbe is more flexible. It only serve to oppress. And the nature of oppression includes a kind of worthless feeling for all who are under it. To quote Friere:

"For the anti-dialogical banking educator, the question of content simply concerns the programme about which he will discourse to his students; and ~~f~~ he answers his own question, by organising his own programme. For the dialogical, problem posing teacher student, the programme content of education is neither a gift nor an imposition-bits of information to be deposited in the ~~nu~~ students-but rather the organised, systematised and developed "representation" to individuals of the things about which they want to know more".

— Friere, 1970:49-50

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Briefly, Friere offers humanistic response, supposedly non-manipulative, in which the learner is viewed as a subject, not an object, of reality. He suggests that the transformation of society and its social structure must be based upon the reflection and action of individuals who opt for the humanization of man. In this situation the educator can not prescribe his own option to others as that is manipulation and inevitably leads to the dehumanization of man. Conscientization is a basic premise underlying social change programmes, while responding to dependency 'consciousness-raising' takes several forms and generally involves a group oriented dialogue between and among learners and the group leader. Dialogies, dialogue between the student-teachers and their teacher students, is the best way to minimise the difference of perception among learners and between the learners and group leaders Friere's method of consciousness raising has been tried and tested and found to have effect in South American countries.

Since Friere's work in the early 1960s, other variations of the conscious-raising theme have emerged. One of these, until recently known as the 'total language' approach and now referred to as 'pedagogy of communication', builds upon the conformation with reality premise but expands the process by including objects from the mass-media. Another development is the use of games like Mono-play, through which individuals engage in simulating the conditions of life and thereby increase their awareness of the legal, political and cultural constraints which operate in their environment. Third

development is known as "rural animation". It is done by role-playing, socio-drama, and other forms of participatory activities. The process is openended, highly participatory, and places considerable stress on group decision making and action. The idea centers on enabling peasants to articulate their own needs (Ryckmanus, 1971). Consciousness raising programmes can greatly add to an enlightened perception of rural farmers as collaborators rather than as students, as knowledgeable rather than as empty vessels, and as products of their environment and culture rather than as culturally deprived. Once the oppressed become more aware of themselves and their environment, Friere thinks they are going to want to change it.

Friere's opposition to formal education was not on the pragmatic institutional level, but on the political, cultural and philosophical levels. For Friere, the authoritarian structure of formal education was abberrent because it served to perpetuate the cultural, political and economic oppression of Third world people. Educational planners and managers such as Coombs are considered oppressors:

"Propaganda, management, manipulation all arms for domination - can not be the instruments of their rehumanisation. The only effective instrument is humanising pedagogy in which the revolutionary leadership establishes a permanent relationship of dialogue with the oppressed"

– Friere, 1970: 55

Friere, unlike Illich, conceived of non-formal education as anti-formal education, although in a differerent way. But both of them awaited the demise of formal education and these who plan and manage its development. Lastly the most startling is Friere's position with regard to social violence. And more surprising is the fact that an educator would feel the need to mention violence in connection with the educational process. But it becomes obvious, when one talks of stimulating perception of social contradictions and injustices in third world countries, that social conflict is quite a feasible outcome. Friere states the violance is never initiated by the oppressed. Rather it is an integral structural feature of the system of operession. The form of violence varies from physical to psychic violence, from beating to institutionalized, malnutrition to dehumanization, but it remains violence, and it remains the responsibility of the oppressor.

"............ the violences of the oppressor prevents the oppressed from being fully human, the response of the latter to this violence in grounded inthe desire to pursue the right to be human".

- Friere, 1970: 42

INDIAN PHILOSOPHERS

Rabindranath Tagore

Rabindranath Tagore was born in 1861. Rabindranath in his youth was not intellectually regorous. He had little formal schooling and withdrawn from school by the age of fourteen; he was basically selftaught. In Tagore family art, literature, Music, drama, and philosophy from East and West found continual play. His family had an impact of Brahmosamaj and classical Hinduism. Freedom of life, freedom from creed and custom nurtured the young Rabindranath, who was aloof and aristocratic, modernist, selective in his understanding of Hindu beliefs and customs. Vaisnave religion taught him to transform human love into divine love. The Upanisads were the strongest classical Hindu influeance upon him. He rejected the negativism of the Upanisads and was drawn to their positive aspects. Tagore became involved with the freedom movement, called Swadeshi in Bangal. He was a good traveller. Travel brought him in personal contact with Buddhism. He selected out and spoke of the positive aspects of Buddhism i.e. the sympathy for living things, the friendship, the universal love and compassion taught by lord Buddha.

He saw the building of the school as divine incentive working in his life compelling him to practical service. In the course of twenty years he founded Santiniketan and Asram school, Sriniketan, a school designed for rural and village

uplift, and the international university, Visva-Bharati. At Sriniketan he was most directly concerned with social needs through programmes to establish cooperative societies, village crafts and cottage industries and the practical dissolution of caste barriers. In no area of life did Tagore extend his energies and relational life more than in education. The international consciousness which Tagore helped to create in India is one of his finest contributions to contemporary Indian society. He had personal contacts with a score of significant Westerners. The notion of an International University came to him in Japan. He came to develop ever widening loyalities to people, a nation, the world and ultimately to universal man. Y Inspite of his international awareness Ananda Coomaraswamy (1964) has concluded that Tagore was "essentially Indian in conception and appealled Educational theory.

The origin of his educational theory was his own homelife and the freedom he had experienced with in it. Withdrawing early from formal eduation and maintaining that "whatever I learned I have learned outside of class" (1930) the poet's own education was to come from the total environment of life. Tagore took account of the organic wholeness sought in education whereby no separation of relationships exists in the perfection of the intellectual, spiritual and physical aspects of man. Tagore sought an education that was in touch with the whole of

life: economic, intellectual, aesthetic, social and spriritual. Most fundamentally man must be in touch with his physical and natural environment. Although many of the villagers were technically illiterate, Tagore thought that folk education in India was always one with the life of the people. It made the villagers conscious of social structures and relationships, village culture and even a wider culture, through the recitation of the epics, the puranas and the participation in kirtans. Mukherjee (1962) said "To attain full manhood is the ultimate end of education; everything else is subordinate to it". Education becomes a bipolar process a dialectic, as one personality encounters another. Tagore would encourage his students to read world literature in order to understand how men had established relationships with the world and had achieved an intimacy with the Cosmos. The object of education is the freedom of the mind which is achieved through a path of freedom. Man, for Tagore, creates his own world and in the process is liberated Education most simply is that which liberates, said Tagore, (1924) "Only through freedom can man attain his fullness of growth" Two distinctive elements that Tagore brings to education are sympathy and joy. Tagore sought a close and intimate contact between the student and nature, believing that such contact brought about an expansion of sympathy. Mukherjee (1962) said "work wedded to joy is the best work. Truth, knowledge and joy are constitutive of reality as they constitutive of the divine person. Growth in sympathetic joy is, consequently, a dominant principle in Tagore's educational

thought. An atmosphere filled with living aspiration was far more important to him than classroom teaching or reading the great books, wrote Tagore (1947). For atmosphere there must be, the sensitiveness of soul, for affording mind its true freedom of sympathy". More important than academic growth was the building of culture, of atmosphere and vocation. This was accomplished by providing an environment that was natural, open and free, simple and primitive, and within a communal context.

At every step in understanding and knwoledge man must have an organic line with his surroundings. He believed that the ashrams of ancient India give an answer to instilling the religious spirit.

The school of Tagore's conception may be described as open, free, abundant and spontaneous where younger people could be free inspite of themselves. Education should not be heavy or burdensome or abstract. There were no desks, chairs or classrooms in his first school. Laying no stress on knowledge through books, he emphasised learning directly from nature, life and the teacher. He wrote (1962) that children should be free "to organise their own immediate environment". Let the child never tire in his efforts to give play to his creative joy by inventing things with the help of whatever material lies ready at hand, "Mukherjee (1962) wrote. For our perfection we have to be vitally savage and mentally civilized, we should have the gift to be natural with nature and human with human society". His school was simple and primitive much like any

Indian asram. The simplicity of the institution was a training in the acquisition of self-reliance and a hardy spirit. Recognizing the need for silence even in the life of a youth, Tagore would begin and end each day with a fifteen minute meditation for the students. A significant aspect of his school was its communal context. The school was based on the family system where group cooperation was paramount. Tagore believed that education should be the common creation of teachers, organizers and students. The activity principle was advocated in education but activity with social significance. A national education, according to Tagore, must grow out of the social needs of the people and ultimately harmonize with world-wide fellowship. Knowledge must bring one to a consciousness of humanity. Thus the school was in no way separated from ordinary daily life in society. Such pedagogy called for the coordination of all cultural resources in which the harmonization of resources with the full range of human existence took place. The curriculum for example, of Tagore's aspiration was not subject centered, but activity centered. Tagore pursued culture in the widest sense: through art, dance, drama, music, crafts and practical skills of daily life. With an activity-centered curriculum in mind, Tagore considered drama and the expressiveness of histrionics as compulsory. Art and music, however, were meant not merely for the well-educated but also for the inspiration of the villagers.

A school was established in Bolpur, one hundred miles north of Calcutta , on December 22, 1901, which Tagore named Santiniketan, The Abode of peace. Although Santiniketan was conceived as a centre of culture and intellectual life, it grew into a social and economic centre in India which encompassed the cultivation of land, the production of necessities and practical industrial training. Santiniketan grouped neighbouring villages around itself and got integrated with them in a vital way. In the neighbouring village of ~~Surat~~ he established Sriniketan, The Abode of plenty with village reconstruction through cooperative work as its objective, Siksha-Satra was begun as a weekly boarding school for boys. Again Tagore had no concrete plan to begin with but depended upon the creativity of teachers and students and the village itself Sriniketan had developed cooperative health societies and store houses, cottage inautries and village crafts. In the basic and senior school of Siksha-Satra, groups of boys form different castes were brought together in one class in order to break down cast barriers. The immediate goals were the development of self-respect and intelligent self-help. These could be achieved, he believed, if education emerged from the village itself, that is, if the teacher and the student learned directly from the village and carried on their creative work within the village. His scope was not necessarily wide, but he believed that if he could "free one or two villages from the bonds of ignorance and weakness, there will be built, on a tiny scale, an ideal for the whole of India" Naravane, 1961.

Tagore laid the cornerstone of Visva-Bharti in 1918, and on December 23, 1921, it was formally approved by the Government of Bengal and inaugurated Yatra Visvam Bhavaty Eka-nidan "is the Sanskrit motto of Visva-Bhatis" where the universe has become a single nest". The University initially consisted of four divisions, higher secondary, college, research and rural education. Tagore did not envision just another Indian University, a centre of culture of the Aryan, Christian Semitic, Mongolian, Chinese and Japanese heritages.

Linking Tagore's Philosophy with NFE:

From the above observations it could be believed Tagore attached high importance to Non-Formal Education. One gets further support from his belief that much of the education of an individual takes place out of the school building. He attached significant importance to freedom of individual. He believed in integrated rural development through education. He established cooperative societies, village crafts and cottage industries in the surrounding villages of Shriniketan and Shantiniketan. Non-formal education is considered to be an integrated system of education hence there is an ample scope for application of Tagor's experiences to NFE. Besides this, Tagore believed in organic wholeness in education, closeness of man with his environment. He planned programmes for illiterate villagers. He used folk dance, bhajans etc, for education of villagers. He attached high importance to culture atmosphere

and vocation than accademic growth. This was accomplised by providing an environment that was natural, open and free, simple and primitive and within a communal context. His school could be described as open, free, abundant and spontaneous where there were no desks, chairs or class rooms. NFE workers can get many clues from these observations in terms of planning non-fromal education as open and organic system. Enrichment of learning environment and there by providing rich educational experiences could be another lesson.

Mohandas K Gandhi

Mohandas K. Gandhi was born on October 2, 1869, in Probandar, a sea cost town of Gujarat. His family belonged to Bania Caste, and its members were originally grocers, but his father and grand father had become prime ministers in the Kathiawar District. They were traditional vaisnavas. His mother, Putlibai, made a strong impression upon young Mohandas with the piety and common sense. Gandhi was not a revolutionary personality by birth. Dedication to the social welfare of the nation was a gradual commitment for him which ultimately developed into a religion of service. In his young age he was a shy youth, aloof, weak in health. He received a lesson of Ahimsa from his father.

When he was in London he tried to become an English gentleman by dressing in welltailored suits and even by taking dancing lessons. He began introspecting his life in England. In Africa Gandhi first suffered severe humiliation and physical

rebuke because of colour prejudice in South Africa which aroused his instinct to protest against the standing political and social orders. The Sermon on the Mount from the New Testament John Ruskin's "upto this last", Thoreau's "Civil Disobedience", Leo Tolstoy's "The Kingdom of God is within you" and Emerson's "Essays". It was left to John Ruskin to move him in the experiential order to a life of total dedication. Ruskin's call for men to die for their profession, to value only that which leads to greater life, to reach out for the maximum of virtue, courage, and love, instilled in Gandhi a pursuit of non-violence in his personal life and in the life of the South African Indian Community. He (Gandhi) was most at ease in the simplicity of his assam, spinning, experimenting with nature cures and instructing his followers in ascetical and spiritual discipline. On March 12, 1930, the second all-India-campaign began with the historic salt March to the Sea with Seventy eight co-workers. He walked on the dirty road of India from village to village, two hundred miles in twenty four days. His small group had grown to several thousand when, on April 1?, he reached the sea. During 1933 Gandhi formulated his educational theory more clearly and began to introduce it upon the national scene as basic education.

The particular inspiration that Hinduism gave him was through the classical Bhagvad Gita, he considered the second and third chapters of the Gita as the core Hinduism. The key to Gandhi's social thought and concept of man is characterised in one word: Sarvodaya. It literally means the uplift of all.

The goal is to lift man both spiritually and socially to new levels of life and experience.

Educational Theory

In 1937 Mahatma Gandhi launched the Wardha scheme, a national programme in basic education (Nai Talim), which culminated many years of experimentation in education. His educational thought evolved out of his experiences in education within his family and four ashrams before it was formulated and announced to the country. His effort in education advanced from family to followers in the ashrams and finally, to all India. What urged him to place his theory on a national scale was an abhorrence of the British system of education imposed upon India. Considering the British system as impractical and destructive of the Indian imagination, Gandhi called it an "unmitigated evil". British education placed literacy within the context of a literary education as its principal goal. Gandhi sharply distinguished literacy from knowledge and wrote in Harijan in 1937, that "Literacy in itself is no eduation". Since the school was an extension of the home, there is an identity of ideals between truth and ahinsa, and the wardha scheme for basic eduation, Truth, non-violence, servie to humanity and fearlessness were Gandhi's goals, and education be-came the means of these goals". The whole scheme of education is based on truth and non-violence wrote the Mahatma. The key note of Gandhi's thought is creative activity in education. He wanted education to deal more with the concrete,

and so made manual work and crafts an integral part of the school system. In Gandhi's plan school must be an organized society itself which is engaged in some fruitful activity contributing to the greater society. The social orientation Gandhi gave to the schools was similar to what he tried to achieve in his asrams. He conceived the Sevagram Asram as a place where the community was created, where equality ruled, where hatred was stamped out and honesty was required. The most visible aspects of Sevagram were cooperation, sympathy and self-help. A programme in basic education, Gandhi maintained, must assuage the poverty of India. He urged students to organize social service in cities and villages in order to help the poor and weaker members of the society. One major reason he advocated education through the teaching of craft was to check the decay of the villages.

Gandhi is consonant with John Dewey who also believed that elements of social life should be integrated in the school system. Their ideas a rode from the divorce of school and home. Dewey, also advocating an adult occupation in the schools, said that Gandhi was "one step ahead of all the other system and is full of immense potentialities". The introduction of craft in education was an extension of the theory of "Bread Labour" which raises education to the level of service, a religious service. It was important that the craft selected be rich in educational opportunities and easily correlated with daily life. Also

Pertinent were the local conditions which should favourably support the craft selected. Craft-centred education is not necessarily production; it does not have as its goal the training of craftsmen but the utilization of craft activity for educative purposes. Craft is the genesis of educative experience for Gandhi. The product of the craft must be economically usable. Gandhi considered the introduction of craft his unique contribution to education, for he believed that it would refashion education, society in general and the personality of youth . In the west correlation in education is accomplished in the Gandhian plan. It is achieved through the interpretation of manual labour in many subject. The technique of correlation assures that the craft becomes a medium of education and not of mere vocational training. It is an attempt to combine bad-culture and mind-culture what did emerge in his experiments with correlation was the necessity for resourceful and cooperative teachers having an experimental attitude who would exchange their experiences and keep scientific records of their success and failures. Through correlation, Basic education was directed toward the integration of the student and the integration of curriculum. He was wanted to reorient university life and relate if fully to Indian life. In fact he saw university education as a natural extension of his basic education plan. Many of the arts inthe colleges, he believed, were both a waste of time and a cause of unemployment.

University education should be a continuation of basic education, and it should be coordinated and brought into line with primary m education. Although diversified institutions should exist, he saw the key principles of his educational theory relevant in all ø situations. Government should not administer higher education, according to the Mahatma, and Colleges and Universities should be left to private enterprise. In this way the national needs in industry, technology, the arts and letters can be better met. The teacher has a mother's role in primary education whereby he is fully present to the student, mx nurtures him lives with him and brings him to levels of greater maturity. "One who can not take the place of a mother cannot be a teacher".

In May 1951, he began his first Indian ashram at Kochrab in Ahmedabad. The Sabarmati Asram was Gandhi's home for the next twenty years and fs from his rural hermitage he led the congress party and the freedom movement. He looked upon Sabarmati as a Gujarat Vidyapith, that is a mm university training non-violence, which in 1920 took as its motto the Indian adage, "Education is that which liberates". In 1921 the Gujarat Vidyapith was established as a National University at the height of the non-cooperation movement to train people of character and ability to conduct swaraj in the village. The last Ashram Gandhi established was at sevagram, near Wardha in Central India. It was founded in 1931 and became the home for the Mahatma during his remaining years.

At a Sevagram conference in 1945, Gandhi put before the country his entire scheme of pre-basic, basic, post-basic and adult education. Pre-basic education was designed for those under six years of age wherein the elementary principles of sanitation, hygiene, nutrition, work and helping parents in the home were introduced. Basic education was a seven-year plan from seven øf to fourteen. Post-basic education between fourteen and eighteen was an extension of the basic plan with a greater emphasis on self-sufficiency whereby the youth was to meet in craft education the expenses of food, clothing and education itself. University education followed with an orientation to national and social needs. Finally, adult education a continuing programme was oriented to social service and community improvement. Again in 1947, Gandhi restated the principles of the Wardha scheme and asked the nation to adopt it fully. Shriman Narayan observed that basic education in the final analysis was not given a fair hearing in India. Some of the principles were easily accepted but craft as the centre of education was not, either by educators or government. Tagore was the supreme internationalist in early twentieth centrury India, whereas Gandhi remained the committed nationalist. Their educational theory and practice reflected the specific, spiritual character of their own personalities.

Linking Gandhi's Philoshopy with NFE

According to Gandhi mere literacy and training in literature is no education. Educational programme should be attractive to the students. Schools should be directed towards the social

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service to help poor and illiterates. He advocated the village industries, crafts and revival of village life. He desired that gap between education and life can be narrowed through cultural social and vocational potentialities of students. Craft could be used as a tool for developing the intellects of pupils. Craft which school selects should be supported by locally available resources. Interpretation of mannual labour in many subjects should be a method of education. Curriculum should be integrated with the student. Above ideaology containing the hidden element of NPE such as education is not a mere literacy; but is to explore cultural, social, vocational potentialities of students' use of locally available resources in organising craft, integration of students with curriculum etc.

<u>Sri Aurobindo Ghose</u> (1872-1950)

Sri Aurobindo Ghose was a poet, philosopher and yogi. The life of Aurobindo Ghose is a sage of psychic experiences and what these experiences do to a man and where they take him. He was born on August 15, 1972, in the town of Konnagar, eleven miles north of Calcutta in the Hoogly District. The Ghoses were originally a punjabi family, and by the time of Aurbindo's birth his father, Krishnadhan, had become a respected medical doctor known for his generosity and magnanimity. His father who had done graduate work in medicine at Aberdeen University gave his children western education and sent the five year old Aurobindo to Darjeeling to a convent school run by Irish nuns where his companions were

British and English was the medium of instruction. As a child in Darjeeling, Aurobindo Ghose had his first psychic experience, and experience of oppression that stayed with him for fifteen years, of a secret society the members of which took vows committing themselves to Indian independence.

In 1903, he had grown the germ of the Hindu revoutionary movement in Bengal by giving an ultimatum to the British, with a ~~xx~~ as sword and Gita in hand, pledged to secure freedom for India, Aurobindo established six centres for revoutionary workers in Bengal. He became the editor of Bande Mataram, one of the leading nationalist newspapers in India. He and Rabindranath Tagore were central in establishing a new National College in Culcutta, and Aurobindo became its first Principall By 1906 the Nationalists were Vigorously advocating swadeshi, boycott and national education issues.

Educational Theory

Educational he believed, must offer the tods whereby one can live for the divine for country, for oneself and others, and this must be made the ideal in every school which calls itself nation criticising systems. Education must take account not only of the mind of the individual and the people but also the mind of the nation and of the universe. There is a stress in primary education on the physical and vital being. The first work of educationists, according to Aurobindo, is the development and right use of the six senses, the training of the senses in accuracy, sensitivity, with and breadth.

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Development of the senses and an increased physical consciousness give a wider scope and capacity to the individual. In the pragmatic work of teaching, the training of the aesthetic nature of the individual is a part of vital education. Aurbindo, (1910) written in a system of National Education, enunciated this new attitude in three basic principles of learning. First, nothing can be taught; secondly the mind has to be continually consulted and thirdly work from the near to the far.

He introduced free progress in the school means that the student process at his own pace. The students choose their subjects of study, cultivate areas of interest and elect to take examinations or not. Emphasis in the Aurobindo school is placed upon work sheets a set of instructions covering the study a student does himself, with the constant availability of the teacher. The free progress system naturally class size to four or five students. The school does not prepare the student for official examinations, scholarly competition, diplomas or titles. This demonstrates that the goals are not to prepare students to earn money or to build careers. Tests, if required, are individually adopted for each student and are only menat for the student to check his own progress. To know student's progress requires on the teacher's part, intimate contact and a good psychological knowledge of the student. The free progress system can begin with ease at the age of ten if the vital and the physical being has been developed at an earlier age. Without the development of the vital being the

system can not succeed.

The new method, how ever, was not imposed upon the teachers in the Asram school or in the Sri Aurobindo International Centre of Education. Multiple methods were employed, including free progress and Montessori, but no one method was strictly adhered to, some of the teachers did not adopt the system to their methodology. Free progess, nonetheless, advances both a new attitude to the student and to education as a whole. Open classes, freely selected by the student, advance the Principle of freedom and choice in education. Perpetual choice prompts the individual to discover knowledge within himself and to discover his own centre. Free progress implies that education is merely an invitation to learning and is at the most suggestive. A youth educates himself and his universe. Students should be challenged to work for personal and collective transformation. To place before the student the ideal and the challenge of transformation is the work and role of the teacher. Education in this context is not to impart knowledge but to show others how to learn by themselves. Aurobindo rejected the lecture method because it frequently imparts just information.

The second role of the teacher, following upon the creation of an environment is to be present and available to the needs of the students. In this role the teacher begins to exert influences through his own example. Sri Aurobindo spoke of the student teacher relationship: "This is a kind of good

company, satsang, which can seldom fail to have effect so long as sententiones sermonising is avoided and becomes of the highest effect if the personal life of the teacher is itself moulded by the great things he places before his pupils".

He looked upon India's Youth as "Children of the past, possessores of the present, creators of the future". The search for the Divine in man was raised up as the highest and most specific goal of education: The chief aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use". This first phase of Sri Aurobindo's praxis saw both a concrete involvement in teaching and college administration and writing, the latter echoing classical Indian thoughts.

The second phase of Aurobindo's prazis was asram life. He began to draw followers around him during the political activity in Calcutta, and upon leaving for Chandernagore and later for Pondicherry in 1910, a committed nucleus was formed. It was apparent from the beginning that Sri Aurobindo was the teacher. Nolinikanta Gupta recalls this period: "Sri Aurobindo had his own novel method of education. It did not proceed by the clock, nor according to a fixed routine or curricula, that is, there was nothing of the school about it. It went simply and naturally along lines that seemed to do without rules".

Aurobindo's philosophy can be concluded with the remark as it has an element of non-formal education. Free progress system advocates decision by the students at the age of ten, self-learning, no new method. Classes should be freely selected by the student and they are open in nature. Free progress education is an invitation to learning. Teacher students relations are that of a friend education is not time bound, no fixed routine is established, curriculum is also not fixed, there are not rigid rules.

RELIGION AND EDUCATION

<u>Place of Religion in Imparting Education</u>

Any community has a base of religion in order to govern the community. Ancient India was in fact known for its universities which attracted students from all over the world. The same trend was continued in the middle ages as well, and when muslims came, their own system of formal education was added to the earlier Hindu system. By the end of eighteenth century, a formal system of education, mostly supported by the community, had come in to existence in all parts of the country. Religion based formal system of higher learning was ascriptive and severely limited in access, the need to spread the message of religion among the masses was keenly felt. This led to the creation of the great oral tradition in India which spreaded to all the corners of the country and which, in a multilated form, survives even to this day.

Every religion has its own pattern of functionaries. In cristianity the pop (Priest) who is incharge of church, delivers the messages of cristianity the desciples of cristainity, conducts mass prayer, performs marriages for young people and thus secures very prominent position in that particular society to have a good command on them. In Baudh Dharama, monks stay at the Maths in a group. There the monks rich their knowledge about their religion. They go to the community and preach them the rituals of baudhisoms. Muslims have mullas are equivalent to priest of cristians. Mullas are supposed to take care of mosque where they are supposed to teach kuran to very young children, conduct Namaj and help community leaders to take political, social, economical decisions for the welfare of the whole muslim community. In Jainism female are allowed to be Sadhu. Jain sadhu depends upon the shravakas ~~mfx~~ for their food and other requirements of lively hood. Jain sadhus are supposed to visit the house of shravakas in order to get food this is called "Gauchari" During Gauchari, he or she comes in to close contact of a particular family its weak points and strong points. This is very good arrangement to establish a strong rapport between sadhu and shravakas. These sadhus deliver public lectures and direct the community in a right way. Jain sadhus are not allowed to use bus, railway or other means of trains-portations. They have to walk from one village to the other which provides them a good opportunity to come in contact of people. In Hindu religion there are many panthas. Every panth has its own acharya or Guru, they have temples where devotes can ~~to~~ stay and ~~pary~~ pray to god.

Each religion makes use of modern techniques of communi- cation to spread the specific religion among the people. Religion based education will help a lot to facilitate non-formal education activities, if all the heads of religion decides to do so.

Akhadas or institutions of physical education came to existence. Young men were trained irrespective of their caste for military training to develop a career in the army.

Religious Personality as a Teacher

Ghose (1966) said about Swami Vivekanadanda's educational thought to be summed up in the term "man-making for he was primarily concerned with the building of character, a goal similarly accepted by Mahatma Gandhi. Vivekandanda, [illegible], Tagore and Sri Aurobindo from their own perspective were concerned with total education, the full development of man. Their educational thought and their systems were imbued with their life philosophies. Man was their supreme consideration. In the last century the whole pattern of Indian education and the pattern of world education was to imitate the best European arose liberal education. A great dissatisfaction arose as a response to this. Indian educations, especially Vivekananda, Gandhi, Tagore and Vinoba persistently experimented to meet the dissatisfaction in education. As they grasped the necessity to experiment with new aims and new forms in education, they deeply involved themselves in teaching. Vinoba and Swami Vivekananda brought something [illegible]

teaching viz. the cultural growth of the student and social effect respectively. Even with these specific differences all shared a community because they sought total education for future man. Human development in India has always moved simultaneously on two levels the empirical and the transcendental. Just as education, sought empirical knowledge along with knowledge of the self, so the good teacher instructs on both the empirical and transcendental levels at one and the same time.

Gurukul System

In Gurukul system a student would forsake his family and become a son of the Guru. In classical upanayana ceremony, the youth became a son of the teacher and took on the burden of the teacher's needs and entered into a typical father-son relationship.

India has had a great concern for the living holy man, the person of higher wisdom, the guru and is true today as much as it was in past centuries. The three traditional vehicles for human perfection are the scriptures (Sastra), inner Zeal and the teacher (Guru). At a point of higher development in the spiritual quest, the three vehicles are interiorized to the degree that the supreme scripture is discovered in the heart and the individual resonates with it, that inner Zeal becomes the over whelming aspiration of the heart, and that the supreme "Guru" is the Guru within the seeker.

The Guru instructs on the transcendental level because human liberation (Moksa) is part of and within the process of human development. Hence the religious quest is inherent in the human quest. Guru is frequently the one who imparts the wisdom of the scriptures and inspires the individual to ward liberation. The Guru was a spiritual preceptor and his superiority rested on the conviction of the community that his knowledge and teaching were both powerful and of a transcendent origin. The spirituality and the discipline (Youga) of the Guru were believed to be efficacious because just as the teacher was liberated so too could he lead others to liberation. The Indian sant must be a living figure, unlike the western saint, in order to be efficiasions. He is the model who stimulates and encourages others toward liberation. His essential quality is true understanding, that is, he has a discrimination of the whole universe, of what is peripheral from what is lasting. Power reveals itself in the sant since he possesses something timeless and unchanging. Power emanates from him and is manifested by him in wisdom, presence or physical signs.

Guru establishes his Ashrams which becomes his residence. He lives with his students (Shishyas) in Ashram. A prince and a son of the poorest person (Coomon Man) live together in Ashram (e.g. Krishnand Sudama). All are treated in equal manner. Here students (Shishyas) are supposed to work for Guru students (Shishyas) are self dependent as far as Ashram work is

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concerned. Guru teaches them vedas, Dharma's political science, social science and humanity. Guru identifies his students' (Shiskyas) individual needs and organises educational activities accordingly. Students (Shishyas) Observe complete Brahmacharya. Guru does not fix right time table, place, time and curriculum for the students (Shishyas) in advance but he evolves the curriculum during the process of implementation of programme. A dialogue method was adopted and there is a continuous dialogue between Guru and Shishyas. Guru never fixes tuition fee or salary but accept Guru daxina from his students (Shishyas) when they live the Ashram. Guru plays a very important role in the life and work of his students. (Shishyas) History provides number of examples of such Gurus who had taught lessons to the kings when they were behaving out of track (e.g. swami Ramdas and Shivaji).

Education in Vedic Era

Guru was given the supreme position in vedas. Law of Manu gave three specific functions namely, to perform sacraments (Samaskaras) to maintain the student inlearning and to impart the vedas. However, not every wandering ascetic or holy man was a teacher. What distinguished the Guru from the ordinary Rusi or Sadhu (holy man or ascetic) was a particular type of leadership, a father hood. The notion of Guru as father was pan-Indian. He was to lead one from birth to immortality. In the Rugveda, guru signified that which was weightly and mightly. The Guru has an ontological presence. [illegible] experiences

before him the weight and power of being.

During those days the whole population was divided in to four classes such as Brahmin, Kshtriyas, Vaishyas and Kshrudas. The work was divided among these four classes. Brahmins were supposed to educate the people Kshtriyas were supposed to protect the people from the enemy, as well as rule the people, Vaishyas were supposed to take care of economic development of the people and Kshdras were supposed to work for all these three classes. This system is still persisting in our life.

CONCLUSIONS (Chapter III Philosophies of NFE education)

In concluding the development of the philoshophy for NFE in the world India may be far a head as formal education has taken place in our country only in 1835. Before this period NFE approach and incidental approach were the only mode for educating Indians. In 1835 resolution was made for the education of Indians by Britishers. In 1854 wood's dispatch described the expansion of mass education. Non-formal channels of education cover both liberal and vocational education; they are traditional as well as modern; and they have continued to play an important role in the education and socialization of individuals, both before and after the birth of formal education.

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It was observed earlier that non-formal education is the latest arrival on the Indian scene. This only means Indian educationists have started talking of non-formal education very recently and it does not mean that non-formal education is new to Indian. In fact, both non-formal and incidental education are extremly old and, if anything, it is formal education that arrived last on the educational scene in India as in every other country.

In the very simple tribal societies that we had in India in the remote past, incidental education was the only known or available channel. Children and youth learnt by living and participating in the activities of the home and society. It was not education for living but education through living, and there was not difference between the process of socialisation and education.

It is interesting to note the great similarities between the ideas of Mahatma Gandhi and Ivan Illich. Both are dissatisfied with the indùstrial society and seek an alternative which is very similar. In education, Mahatma Gandhi was of the view that the formal system should not be supported by the state and should maintain itself through the earnings of the teachers and students or through the voluntary contributions of the people. This idea comes nearer to deschooling. It might be point out, however, that inspite of this failure of the educational system, the Indian people did manage to get

a political education which, in the long run, helped them to win freedom. This happened out side the school system, in the freedom struggle which Gandhiji organised. Here the peop/el participated in their millions and got political education through personal involvement, a case of 'learning by doing'. Gandhiji was therefore, the best exponent of non-formal education the country has ever had and India after Gandhiji was vastly different from the India before him. It was the "political litcracy" has spread among the people that enabled us to become a sovereing democate.

A powerful attack in developed country came from educationists who were convinced that the tremendous chall-enges of a very rapidly changing society can only be met through the development of the concept of life long education for all, and who felt that the formal school, by itself, would never be able to meet this demand, unless an imaginative and large scale programme of non-formal/eduation/ was evolved, either within the system or as a large parallel system. Another attack came from a different group of educationists who felt that the central emphasis must now change from 'education' or 'teaching' to 'learning', that this shift had become possible by the development of new teachnologies which promoted part-time education and self-study through programmes of non-formal education, and that, under these circumstances, a continuance of the old almost exclusive emphasis on the full-time form/

school, was academically underisirable and wasteful of time, energy, and funds. These attacks which made a deep impression on the public and the educational circles could not be ignored and consequently, several alternative proposals of educational reform and especially the largescale development of non-formal education, came to be widely discussed and accepted. In the develop countries, on the other hand, the disenchantment with the formal school system came from entirely different consideration. These countries found that they were generally not in a position to creat a formal education system in their societies which could compare favourably, both in quality and a quantity, with that in the developed countries, mainly because of the paucity of financial resources. They further found that their attempt to imitate the western model led to such inconvenient problems as educated unemployment without helping them materially to realise their dream of development an industrialization, wealth and power. There was therefore, a general desire to get away from the old exclusive emphasis on the formal school and to develop some alternative model or models which would be less costly, more intimately related to development, capable of yielding quick results and taking education to all the people, and especially to the poor and under-privileged sections. Quite obviously, non-formal education appeared prominently in all these discussions as a viable alternative and began to receive considerable attention. In India proposals made by the education commission which anticipated the present thinking to a considerable extent.

The abandonment of the almost exclusive reliance which is new placed on full-time instruction in the formal ~~s~~ school system and (~~2~~) the development, an avery large scale, of the alternative channels of part-time education and self-study which should have an equality of status with the formal channel. Social education (Adult education) was started in India during last 30 years. Soon the concipt shifted to functional literacy and 'fundamental education' this has been transformed to the name of non-formal education as a transitional measure directorate of non-formal education has been already set up. (It is inter esting to note the great similarities between the ideas of Mahatma Gandhi and Ivan Illich. Both are dissatisfied with the industrial society and seek an alternative which is very similar.) In education Mahatma Gandhi was of the view that the formal system should not be supported by the state and should maintain itself through the earnings of the teachers and students or theough the volutary contributions of the people. This idea comes nearest to de-schooling. It might be pointed out, however, that in spite of this failure of the educational system, the Indian people did manage to get a political education which in the long run, helped them, to win freedom. This happend outside the school system, in the freedome struggle which Gandhiji organised. Here the people participated in their millions and got political education through personal

involvement, a case of 'learning by doing', Gandhiji was therefore, the best exponent of non-formal education the country has ever had an India after Gandhiji was vastly different from the India before him. It was the 'political literacy' he spread among the people that enable us to become citizen of a democratic country.

CHAPTER-IV

REVIEW OF LITERATURE

Many isolated efforts have been made to investigate different aspects of non-formal education, very little, (practically nil) efforts have been made to synthesise all the studies in a systematic way. This chapter has been devoted to synthesise findings of researches and projects in the area of NFE so that an overview idea about the different kinds of researches and projects in area of non-formal education can be gathered. This chapter will help in deciding the objectives of the project, preparing research tools, selecting proper statistical methods to analyse data, establishing the methodologies for conducting the project etc.

This chapter has been divided into three major sections, viz. (i) Empirical researches, (ii) Non-formal education and community development projects in different countries, (iii) A review of the work done in India. These sections are further categorized into sub-sections: (i) (a) Personnel, their training for adult education. (b) Evaluation of the Adult Basic Education and Non-formal Education programme, (c) programme development, (d) Social researches to develop philosophical aspect of Non-formal education, (ii) (a) Policies of financing agencies, (b) different projects, (c) review of attempts for NFE at International level. (iii) (a) Survey researches at All India level, (b) projects, (c) Different programmes conducted by different kinds of organisations.

SECTION - I

(A) PERSONNEL THEIR TRAINING FOR ADULT EDUCATION

This section opens with the empirical research. Joseph (1974) undertook the research in the area of case study of a continuing education programme in a leisure skill, the Archery segment of the outdoor education project of the American Alliance for health, physical education and recreation. This study was designed to examine and describe the outdoor education projects workshops for continuing professional education for better instruction in the leisure skill of archery during the developmental period of 1960 through February of 1975. He found that continuous consultancy of experts in archery was helpful in establishing the goals, objectives and evaluation of the workshops designed for the participants of the outdoor education projects archery. It was also found that the archery workshops were promoted by a broad based communication. Donald (1974) undertook the study of identification classification and ranking of knowledges, behaviours and attitudes appropriate for Adult Basic Education Teachers. He concluded that the knowledges, behaviours and attitudes that emerged in this study comprise a definitive list as judged by authorities. The scheme used in this study proved to be available one for classifying knowledges, behaviours and attitudes in systematic manner. Regarding the values attributed to specific knowledges, it was recommended that the composite list of 291 ranked knowledges, behaviours and attitudes should be distributed to professors of adult education for the use in the development of graduate courses in ABE.

James Atkins (1974)on the basis of the study concluded that a combination of intrinsic and extrinsic motivational factor should be employed in [illegible] continuing education. This

funding was a joint responsibility of pastors, congregations, the denomination and the seminary.

Rivera (1974) studied critical change among adults and a conceptual analysis based on an examination of cultural literacy and achievement motivation. The concept put forward was that of critical thinking. Critical change referred to adult changes in value and attitude and its reorientation which were significant and took place over a relatively short space of time. He came out with the suggestions that certain typical tendencies could be noted among the population such as active and passive tendencies towards re-adoption among the targeted population to a new culture, withdrawal reactions with feelings of alienation due to a sense of estrangement within a new environment, and critical changes that will result from new mental associations catalyzed by a cultural shift and experimental programme techniques. He concluded that probably many of the individuals in the courses were undergoing at the same time certain gradual changes in development and personality.

Rock, Michal Edward (1974) undertook a perspective study of an application of adult education learning principles and procedures to a Transactional Analysis workshop. The basic concepts of Transational Analysis included Structural Analysis or the analysis of ulterior transactions which lead to well-defined pay offs, and script analysis, or the analysis of a person's subconscious or unconscious life drama, decided upon in childhood, reinforced by parents, ratified by events in one's life, and which lead one to choose a way to live. An overview of Transactional Analysis theory was presented in this study.

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Dirks, Roger Clarence (1974) undertook a study on the effects of instrumented personal feed back in participation training.

Two matched groups, each having 12 participants were formed on the basis of responses to the Eysenck personality Inventory. The experimental group received group feedback in the traditional manner and instrumented personal feedback in selected critique periods. The control group received group feedback in the traditional manner alone.

It was found that the experimental group did exhibit more of the desired behaviours than did the control group. The F value for the desired behaviours score showed significant differences between groups at 0.04 level of confidence using the Analysis of variance procedure. The mean participant satisfaction scores revealed that the control group reported a higher level of participant satisfaction. The F value reached statistical significant differences at the 0.05 level of confidence between groups and between observation periods, using the analysis of variance procedure. No statistically significant differences were found using an analysis of co-variance of Interpersonal values. The study was concluded withthe remarks such as: (i) the use of instrumented personal feedback enhances the learning of desired behaviours in participation training, (ii) the use of instrumented personal feedback reduces the amount of participant satisfaction in the early stages of group development, (iii) the use of instrumentad personal feedback has no effect upon psychological characteristics measured by the survey at Interpersonal values.

It was recommended that the present study should be replicated in a business and industrial setting where the emphasis is task oriented rather than programme oriented. The instrumented feedback form be revised and short ended to make it a more effecient tool. Since the concern of the verbal critique is toward the building of a learning team and the development team work skills. Further research be conducted in providing direct non-threatening feedback for individual members of the learning team who are hesitant in actively participating in this type of training. Bogonschild, Erika Gierl (1974) studied the importance of congruent relationships as a factor in establishing communication between members of an adult instructional group. The study was embodied with three hypothesis viz. (i) the more an individual represents a congruent confugration for an aim the more will incidents of attempted contact occur. (ii) The more congruent the relationship, the more the interactions will be in the 'supportive' category of the emotionality modalities, and (iii) The less congruent the relationship, the more the interactions willbe in the 'destructive' or 'disengaging' categories of the emotionally modalities. It was concluded from the study that when the conjucture was not falsified in a strict sense of the term the lack of substantive evidence supporting the conjecture must be issue Baron, Alma Spann (1974) undertook a study on attitudinal change in continuing adult learners. This study investigated short-term seminar programme in the area of more efficient programmes for the educational development of employees. The study intended to see it attitudinal change could be affected within such a time structure and, if change would persuit over a thirty day period. The findings of the study indicated

that the original orientations to learning of the participants had no significant relationship upon attitudinal change. Attitudinal change did occur between the initial questionnaire and questionnaire activated immediately upon conclusion of the seminar and did persist after a 30 day time period one of the variables responsible for the change but unmeasured, was the restrictions phaced upon the instructors who were responsible for the teaching-learning experience. The study showed that self-directing individuals, flexible enough to deal with complex business and societal problems may be a criterian for achievement in today's frenetic society.

Storm, John Victor (1974) undertook a study of Implications of William Glasser's Reality Therapy for behaviour change in participation training group members. A trainer role behaviour model. It was concluded that there was an apparent need for increased emphasis upon modeling of behaviour and councelling in the trainer role behaviour model. These was an apparant need for increased personal involvement between the person occupying the trainer role and the members of the participation training group-stating personal involvement as norm governing trainer role behaviour would tend to reinforce the group client and intimacy membership norms and protect these norms from misunderstanding. There was an apparent need for testing the modified trainer role behaviour model to determine its effectiveness in attaining the educational goals of the participation training programme. There was an apparent need for a definitive paper or statement on the nature of the group as far as the programme of reality therapy was concerned.

Buttedahl, Khute BJaranae (1974) studied a problem on the determinants of level of Aspiration and its Association with participation in Adult Education participation. Studies consistently indicated that adults with low educational attainment, participated much less in adult education activities than these with more years of schooling. Yet some adults with less years of schooling do enrol in adult education activities. This study was designed to examine the proposition that the factor of level of Aspiration in learning explained such participation stated a number of implications for future research.

The study concluded with the suggestions for educationally disadvantaged as they may be potential participants in adult education activities if their level of Aspiration in learning is high, particularly if they perceive that some reward will ensure.

A study of Market process for predicting adult student behaviour by Geralls, Cheryll Jo Suber (1975). The central theme of this study was the development of a markov process for predicting adult student and teacher interaction. The multi-disciplinary approach to the model construction combined psychological, educational and mathematical concepts. Assumptions about adult behaviour were based on the theory of Transactional Analysis. This study contributed much in developing a systematic approach to understand adult behaviour in structured educational settings.

It is concluded that about eleven studies have been reported. These studies are dealing with different aspects such as case studies attitudinal behaviour of teacher - learner towards ABE and continuing education, effect of instrumented personal feedback in

securing more and more involvement of cliventel, communication system required for teacher and taught, determinants of level of aspirations of learners and effedt of philosophy on learners in developing their learning principles.

It is also concluded that questionnaire (open or close) is the most popular tool in data collection. Interview, taped telephone, consultancy, rapport with the cliental are the techniques to approach the research population. Lastly, it is found that training has a definite impact in changing the attitude of a person, educational level of the recepients of adult education programme is inversely proparational to attitudes of learner towards continuing education programme.

B) RESEARCHES PERTAINING TO THE EVALUATION OF THE PROGRAMME

Forgoing paragraphs describe the researches in term of evaluation. Five studies have been described in detail. This area is useful for the programme planner.

Nicholson William Lloyd (1974) undertook a problem pertaining to the assessment of large urban school system's adult basic education programme in relationship to the retention of Blck adults. It was recommended that areas of adult basic education such as (i) personnel preparation, (ii) staff's role identification, (iii) staff-student relationships, (iv) staffing instruction, and curriculum weaknesses and (v) programme selection and design etc. were needed improvement.

Guilplatt, Gary Ronald (1974) investigated in to the problem of an adoption of the CIPP model of evaluation for use in Adult education. CIPP model consists of four kinds of evaluation viz.

context, input, process and product evaluation. Model has two phases: a planning phase and an implementing phase. This study was offered as a contribution to the literatures of both adult education and educational evaluation. Ayres, Rey Morris (1974) undertook a study of an evaluation of training. An experimental study, testing the effect of human relations training on supervisor's knowledge.

Conclusions drawn from the study for the measurement of supervisory human relations knowledge was not effective. It was evident that other models need to be developed.

Duptetro, Anthony harald (1975) undertook a study of an investigation of interaction analysis and selected school and student inputs towards the prediction of literacy achievement, attendance and drop-out incidence in adult basic education projects.

The thirst for literacy education in the united states was through adult basic education (ABE) projects administered by the right to read (RRR) programme. The goal (RRR) was to improve the literacy functioning of the nations populanie. This programme was facing two problems, viz. low attendance and high drop-out incidence, which impeded literacy achievement.

This study was concluded with the recommendations such as (i) educators should use the regression equations presented in the study in order to identify the potentially low literacy achievers. Once the student is identified, educators could provide special services which may improve the student's literacy achievement above the score projected, (2) administrators should avoid making

judgements favouring in directive teaching styles. Research is required to test the value of directive and indirective teaching styles, in ABE contexts and to literacy achievement. (3) RRR should expand its objective so that ABE projects could provide for learning experiences into domains of other than, and including, literacy achievement i.e. recreational, social, career and leisure activities.

Wommack (1974) studied the Etzioni's theory of compliance, implications for diagnostics and evaluation, two functions of programme development in adult education.

This study was comprised of three major tasks. First, it investigated Etzioni's theory of compliance in order to understand the nature and dynamics of complex organisations. Second, it established the relation between Etzioni's theory of compliance and adult education philosophies, theories, and practices. Third, this study derived from Etzioni's theory of compliance implications for diagnostics and evaluation, two functions of programme development in adult education.

It is concluded that major areas of ABE and continuing education programme such as training evaluation, interaction analysis school system's ABE programme, CIPP model of evaluation leads to the need of improvement in the area of personnel training programmes, role of identification of teachers, staff student relationship, staffing, instruction and curriculum, programme selection etc. It is also concluded that ABE programme should also include recreational, social and leisure activities. There is a good scope for developing models for effective communication between the teacher and taught.

(C) RESEARCHES IN THE FIELD OF PROGRAMME DEVELOPMENT

Very few researches have been conducted in developing programmes for different kinds of vocational development. A few have been mentioned below.

Middleton (1974) undertook the study of developing and testing a model for short term professional development. The model was developed to guide the planning, implementation and evaluation of a five week workshop for professional educators involved in developing new programme of population education, both for school and non-school settings, in four Asian countries.

The original model consisted of nine related principles. Model was tested. This testing resulted in the retention of the first nine principles of the model. Weaknesses in implementation strategies followed were identified and corresponding suggestions for improvement media. In addition the need for two additional principles emerged from data, resulting in area-vised model of eleven principles. The revised model was thought to be generalisable to professional development programme for other problems in other contexts.

Hoenninger (1974) studied career preparation in adult basic education. The study utilized three experimental groups and one comparison group.

Statistical analysis included a two-way analysis of variance and a 't' test for multiple comparisons where F was significance. A pearson correlation coefficient was used to test the gain score differences for all H variables.

This study was concluded as there were no statistically significant differences due to main effects for the three sub-tests of the employability perceptions inventory. There was significant interaction for two of the sub-tests. The test was used to compare individual group means with the mean of the comparison group to determine which variables differed significantly, of these that differed significantly at the 0.05 level, five variables were taught using the traditional classroom as the model of presentation.

The Dogmentism scale was analysed using a two way analysis of variance. It was found that there were no statistically significant differences.. The traditional classroom as the mode of presentation was more effective than the group interaction format. Differences in gain scores on the part of subjects in this study were related to teacher performance in the traditional classroom presentation and not significantly related to career perception process. A person correlation coefficient of the gain scores on the subtests of the employability perceptions Inventory and the gain scores on the Dogmatism scale was not significant at the 0.05 level of significance.

Hodkings (1974) studied Poor Nutrition patterns among black adult males in selected Louisiana parishes.

A stratified random sample of 140 family units was drawn from 3,400 man-wife combinations based on EFNEP participation and place of residence. Data were collected by personal interview on food consumed in 924 hour period other nutrition practices and personal characteristics. It was observed that the dietary levels of

males in all four food groups were lower than those of females. The diet of males in EFNEP families were not significantly higher than those in non-EFNEP families. No consistent trends could be observed in consumption of the different food groups in relation to the several variables studied.

The above mentioned observation lead to the formation of educational programmes for adult males and females who should be taught by face-to-face teaching methods which can be followed by group discussions. A sample shopper's guide, a brochure 'What is EFNEP and radio and T.V. spots should be prepared and sponsored by the co-operative extension service. A regular daily diet of three meals should be emphasized. Home gardens and food preservation should take a high priority. Money management for better nutrition should be taught.

Anderson (1974) undertook the research work pertaining to development and proposed implementation plan for an adult education programme for Jefferson country Alabama. This study was undertaken with the purpose of developing a plan for adult education in the Jefferson country public school system that would serve as a management tool for development, implementation and evaluation of adult education programme.

The study was concluded (a) New planning tools could serve to facilitate systematic planning in adult education, (b) To meet the educational needs of adults in both skill training and academic learning, an individualised programme based on a multimedia, multisensory, continuous progress approach seems to be the most appropriate programme, (c) Community involvement and participatory planning should be an integral part of the development and implementation of a comprehensive adult education programme, (d) Effective

and creative leadership is important in planning and implementing a successful adult education programme.

Gek (1974) studied Mandatory Adult Education as exemplified by the work incentive programme.

This study dealt with the welfare population and the attempt of the Government to reduce the roles through an adult education programme called the work incentive programme (WFN).

It was found that there was no significant difference in participants' (1) age, (2) sex, (3) educational level, (4) marital status, 5) number of children, (6) years of work-experience, (7) length of time on welfare, or (8) attitude towards mandatory WFN participation among the success drop-outs or neutral termination groups.

A discriminant analysis of the data indicated that the hypotheses must be accepted with the exception of sex and work-experience. These two variables proved to be statistically significant at either the 0.01 or 0.05 confidence level. There were fewer males and more females in the early termination or unsuccessful groups. The greater the work-experience the greater was the chance for possible success.

Monaghan (1974) prepared a continuing education programme for women. He also studied a spatial analysis of the personality characteristics and needs of mature women participants.

It was concluded that the self-actualization and achievement needs were considered more important thanthe security and belonging needs while employment and monetary independence from one's husband were considered least important.

The courses which were dealing with non-graded courses, easier transfer or credit and utilization on the (CIRP) tests were considered

important. The time place and the location of programme were not considered important.

Volef (1975) studied educational needs of mature women in a western country. This study was descriptive in nature.

A stratified random sample of 271 women, 25 years of age and older were selected from the ade country voter's registration list.

A questionnaire was developed which included relatively general questions pertaining to each basis part of the purpose of the study.

The questionnaire was administered by telephone survey technique utilizing an interviewer's guide. The women were given a brief introduction about the study, its purpose and sponsorship. The autonomy of the individuals and the confidentiality of their responses were assured.

Descriptive statistics were employed through out the study because of the descriptive nature and the construct of the study. No hypotheses were formulated.

It was observed from the results that women were not provided the kinds of educational programmes, courses and services to develop to full potential. There was no provision in the educational programme for the changing role of women in the society. Educational programmes, courses and services offered by the agencies and institutions in the community lacked relevance to mature women, in general. Educational programmes, courses, and services did not exist and were not being planned that adequately responded to the needs of mature women in content, method and techniques, instruction, counselling, schedule and means. There was no special effort made to communicate with these women to keep them informed of what was going

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on in education and to invite them to participate in the programme, courses and services that were relevant to them and their needs.

This research was concluded with the ideas of developing a women's advisory council on education, establishing an educational guidance, counselling and testing center for women, devising non-traditional as well as traditional, educational programme, courses and services which should be initiated by university and creating an effective communication system network so that needs of the women and resources can be linked with each other.

Botsman (1975) analyzed the continuous education, interests and needs of Blue collar factory workers.

This study was undertaken with a view to developing a learning programme according to the needs of different kinds of adults.

This study concluded that blue collar factory workers were not a single homogeneous mass which could be summarily dismissed as non-participant and forgotten. Workers had individual learning needs. Many of these needs were not being met by existing provisions for adult and continuing education.

Bauer (1975) developed a model of continuing education for older adults.

It was found out that 20 million persons who were of age 65 and over in America had leisure, yet they were neglected in the programme of continuing education. The increasing potential for longer life, the need to cope with increasingly rapid change had made imperative an understanding of education as a condition for meaningful participation in today's society. The development of relevant educational delivery systems were primary factors related to this condition.

This study had provided a beginning dealing with a population of older persons to discover expressed educational needs and interests and the other dealing with educational systems' response to educational programme for older people.

Macchia (1974) analysed the participation of the rural poor in public assistance programme in Northern Florida.

The purpose of this study was to determine what factors influenced the rural poor to participate or fail to participate in public assistance programme.

This study provided considerably evidence to support the notion that attitudes are influenced by quality of past experience, level of aspiration and the attitudes of significant others.

Yerka (1974)studied the effectiveness of para professionals in working with low income families.

In this study selected factors were examined. Specific factors were the para professionals' knowledge and understaning of teaching learning processes attitudes towards assuming their role and factors related to job performance and persistence. The criterion against which achievement was measured, was the success of families with whom the para professional worked, in reaching programme objectives.

Descriptive statistics, tests for paired observations and fo for independent sample pfortions,analysis of covariance, correlation matrices and step wise multiple regression were utilized to profile the paraprofessionals and home makers.

The results of the multivariate analysis revealed knowledge of teaching and learning as important to success of para-professionals and on-the-job performance as even more important that attitudes towards the job did not always have to be highly postive in order

for the para-professionals to do good work and that job persistence was related more to ~~xx~~ other variables than were studied. A higher level of education, even though the para-professionals were not highly educated and maturity were significant predictors of some clientele behaviour.

It was concluded that there was a direct relationship between the para-professionals' knowledge of teaching and learning and the home maker recall of programme information and recognition of assistance received, attitudes toward the job and home makers' recall of programme information, on-the-job performance and home makers' improved nutritional practices, para-professionals studied demonstrated a capacity to learn, to benefit from training and supervision, to establish relationships with clientele generally considered difficult to reach and work effectively in order to help them improve specific practices, knowledge and their families lives in many related ways.

All researches which are mentioned above emphasise on the nature of the content of the programme. It should be learner centered. Involvement of community in curriculum development in order to have participatory planning is desired. Different programme should be developed for special groups such as women old age group, workers etc. Programme should help in developing creative leadership.

SOCIAL RESEARCHES TO DEVELOP PHILOSOPHY OF EDUCATION

Following researches deal with philosophical aspect of NFE

Stocked (1975) studied the transferability of Paulo Freire's Educational ideas to American Society.

This study attempted to devise a conceptual framework for describing the changes which were occuring in the 1960's and 70's,

in education in general and adult education in particular. Another concern of the study led to the investigation of humanistic socialism to which freive gave major credit for influencing his thinking.

It was concluded that an interpretation of paulo Freire's education methodology will change the social attitudes of four middle income women's club members. The degree of change will be influenced by the age, income and class perception of the participants. Paulo Freire's ideas can be traced to analysed irrelationship to humanistic and democratic philosophies. Similarly, Freire's ideas can be analysed in the content of these learning and teaching theories which from the basis of andragogy.

Barber (1974) studied an analysis of the community service's function in the north carolina community college system. This study was concerned with developing a description of community service programme, with in the north carolina community college system.

A random number table was used to select a random sample of 10 percent of the full-time faculty from these institutions which were included in the sample each respondent was asked to complete the questionnaire and return it by mail.

Analysis of variance, the pearson product moment correlation coefficient and the 't' test were used as statistical measures.

The overall average extent to which the Haralacher check list requirements were being approximated was determined to be 62 % statistical analysis of the data indicated significant relationships existed between perceived programme effectiveness and knowledge of the community service concept and level of programme support, as well

as between education and attitude and between knowledge and attitude.

The analysis showed that knowledge of the community service concept and level of programme support were highly associated with perceived programme effectivmess Cherry (1974) analysed selected variables related to achievement motivation at beaufort country technical institute. This study was exploreded to determine potential clues to improved student learning and to provide an increased information base to enhance the adult educator's effectiveness in working with students.

The study concluded that sufficient meaningful relationship were found between achievement motivation and age, sex, race, birth order and family size to indicate a need for additional in-depth research. A trend implied by a relationship approaching significance between high achievement motivation and low socio-economic position suggested a role for community colleges/technical institutes in helping alleviate poverty and increasing minority group social mobility potential through efforting programme that strengthen motivation.

It is observed that philosophies of concentizaco, achievement motivation are useful in developing a community for betterment. Government have department of social welfare through which welfare activities for the citizens are conducted but due to lack of awareness of rescources on the part of beneficiaries and lack of positive attitude of the workers from the Department become a big hurddle in optimising the reasources and improving the living standard the public.

SECTION-XX

NON-FORMAL EDUCATION IN DIFFERENT COUNTRIES

Case studies of Non-formal Education and Community Development Projects in different countries.

This section will help in developing a model of non-formal education with reference to Integrated Rural Development. This section deals with N.F.E. Projects from Various countries.

"The organisation of an integrated rural development effort, however, is the most complex and critical task of all, and the range of effort is vast. In agriculture, it requires encouragement of and assistance to small- free-holders in producing cash crops; it calls for tangible improvement in subsistence food production for many outside the money economy; in many countries it will necessitate sweeping land reform, as well as imaginative programme to motivate peasants number for decades by despair and stagnation. With respect to theory and practice organisation for rural transformation is probably the mostunder-developed area of knowledge in the entire field of economic growth" (Harbison, 1973, p.41)

Before, case studies are described, it would be helpful to enumerate the operational generalisations and issues which are a synthesis of major points made in the policy and programme presentations at the workshop conducted by MSU planners, inclose collaboration with officials of the APO in 1976.

The interrelated generalisations were classified into three groups, viz. (1) those which are more strictly related to planning and preparatory considerations which emphasise the sociological,

anthropological cultural and historical background of the expected participants, viz. a respect for cultural values and norms,(2) Those which are more closely related to operational and managerial requirements, once the non-formal educational and developmental activities are planned and underway, e.g. "Development workers must have some thing useful to offer, and (3) Those which must be taken into consideration at both the planning and operational stages, e.g. role of women.

It was finally concluded that the basic wisdom of the villagers should be recognised, appreciated and utilised as the starting point of any developmental activity. They may be illiterate, but not unintelligent. They may be cautious, depressed, sceptical and resistant to change if imposed by an outsider. Genuine rapport, empathy and trust have to be established with them. Effective use of non-formal educational methods of communication and interaction may make for orderly changes in the cultural norms and power structures which stand in the way of more acquitable frameworks, but violence and massive changes may occur as an intended by product of increased participation of villagers in non-formal educational and developmental activities which require basic policy or structuralchanges for their fulfilment. If indige social organisations and local leaders can be found, the framework for the creation of available non-formal educational and developmental programme will be easier and predictably more successful. It is imperative that villagers make commitments of their own resources, their energy and their willingness to change illiterates can be taught to adopt new practices or acquire new skills, trained as para-professionals or other development agents, and otherwise trained to participate in or other

foster change among their groups. Development workers are also able to use literate villagers to help illiterates to understand written messages or otherwise to participate in development activity further more, since the large masses of illiterate adults and out-of-school youth are the decision makers.

This has changed the plicies of aid agencies such as AID, UNICEF, World Bank, etc. It has helped in deciding the area of projects methodology etc. New policies of AID required new direction in planning the projects. It required reorganisation of projects in terms of objectives approaches and achievement. This leads to tooling the project. Tooling up would embrace not only refinements of project criteria planning, staffing and acquisition of experience within the Bank, it would also include a manysided effort within the developing countries themselves to increase their capabilities and prepare for a major thrust to be launched in the latter 1970s. It would include (a) operational research into demographic, social, geographical and economic conditions related to basic education, (b) development work in curricula, teacher training institutional models, project design, physical facilities and the use of mass-media, (c) planning policy formation, legislation and budgeting by government, (d) administrative organisation and management training necessary to achieve the decentralised yet coordinated execution, required by a major programme, and finally, (e) systematic monitoring and evaluation of on going operations part of the tooling up is the study and evaluation of examples. Another area of prime importance for all parties concerned, universities, aid agencies and governments is the development of a sound data and analytical base, the data one needs, the questions one asks and the kind of analysis

one does as they affect population, nutrition, education, training, employment will overlap significantly. If an effort is made to concentrate on commonly needed data one should also move faster. It is ulmost needed to know about demography, social structures and cultural characteristics of target population before planning a project.

Arch Callaway (1977) asked a question, whether it is better to teach the son a new technique and let him go home to his father who will promptly 'put him down' or to teach the father that technique and let him pass it an through the established channel of father/son relationship could not many of the existing and traditional relationships be used more effectively than they have? This example is nothing but an example of informal education as much as non-formal. The only intellectually satisfying and ultimately practical way to approach this dilemma of limited resources and relatively unlimited needs is to view all aspects of learning as a whole. National resoumes and resources from outside cannot begin to solve these problems in the conventional way. Explore much more fully the possibilities of selfhel as opposed to government directed, donor agency directed or some other type of direction which involves budgets and money and quantitative, resources, what can local communities and regional governments do for themselves perhaps better than central governments? What can national governments do to minimize the need?

World Bank made up its mind to help the ~~xxxx~~ projects which des with non-formal education as an alternative to primary education.

A project was undertaken at Mauritania to assess the utility of the koranic schools for modern education which is developmental in character. It was decided to build a school in Ethiggida village

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train the village priests to act as a change agent. Unfortunately this project was aborted by the revolution. But the underlying idea of this and several similar experiments is to build on what is there, to use what already has the confidence of people, and to convert it to more modern uses.

European fund supported the project of an effort to reach fifteen year olds and above with a very practical three year course which leads into supervised farming and as mature villagers in upper volta. A project on 'how to deal with basic education' was conducted at Mali and west African countries. Beruh (Dahomey) had an experiment with rural youth groups, the 4-D, involving functional literacy and training in agriculture. In 'Senegal' village education centers for adult groups and families were assisted.

In Somalia a project for making an effort to reach the nomadic population through the establishment of education centers for both children and adults at the congregation points where the nomades come for various services' was undertaken. Bank assisted to projects for (a) farmers and rural training centers, (b) mobile training units, (c) the general multipurpose community learning centers and the mass media all of which are for non-formal education, (d) development of language aspects ranging from the making of language profiles to the production of reading materials in local languages. An effort was made in Tanzania to train 20,000 - 25,000 villages mangers. Three people were trained in each village to lead the co-operatives, to act as weigh masters, book keepers etc. [illegible] basis of excellent software prepared by a Nordic group to de[illegible] programme for training of people.

Commila project began in 1959 as an experimental rural development project under the auspices of the Academy for rural development. The initial core staff was consisted of tensocial scientists who were trained at Michigan University for one year. In 1960, Khan secured permission from Government authorities to establish Comilla Thana as a pilot laboratory for experimental demonstrations in aspects of rural development such as local staff govt. co-operatives, agricultural credit and extension, rural business and rural education. Rural people would be organised around technological innovations supported by elaborated non-formal educational activities.

The main purpose of non-formal education activities was to prepare the rural men, women, youth for a new and better style of life in their families and communities. People should realise the importance of co-operative action to solve the basic problems of agricultural production, employment, health, nutrition and family planning. Training and involvement of rural people in rural development activities. Non-formal education should be integrated with the other components of development process such as rural economic and political organisations, diffusion and management of technological innovations, research and evaluation and inservice/pre-service orientation, government administrators, managers and field workers should be trained and oriented for uplifting of the community from a desperate condition of poverty and ignorance.

Following methodology was used to conduct the project.

Many new than as were added in East Pakistan. These than as were made responsible for multipurpose rural development activities. Government should reach some sections of the rural populations through these than as with information, services and supplies. Interview

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discussion technique was applied to identify the needs of the cliental. Non-formal activities does not end witha fixed course or a diploma or a certificate to completion. Learning groups meet one day a week or a fortnight at a village centers. Part of these meetings were used for conducting various businesses relating to the project such as co-operative manager brings weekly savings to deposits in the bank. Village women attending classes at the village centres obtained medical services and supplied to her and her children from the clinic operated by the women's programme. Educational activities should be interrelated with business activities. Participate spent a full day every week for fortnight in learning process. The lectures and discussions were frequently supported by method and result demonstrations, charts, films and other audio-visual aids such as flash cards, posters, picture stories, slide and audio-tapes. Publication of monthly news papers and distribution among co-operative members and other participants. Village signing team went around markets and villages giving performances of traditional songs, intermixe with messages about agricultural, family planning, etc. The weekly meeting for managers, model farmers and other selected project leaders were followed by weekly meetings in the village for co-operative members where the manager or model farmers explained what they learnt. Problems were discussed with villagers as well as project team.

Farmers of small and medium sized holdings (2.7 acres), landless labourers, village artisans, non-agricultural workers and members of counsels, primary school teachers, village doctors, para-medicos and mid-wives, redigiely leaders and rural youths, particularly school drop-outs, village artists and singers, irrigation pump drivers, tractor drivers, mechanics etc. made a complex mosaic of rural

development.

Project investigations proved that none of these premises fully comprehend the character or operation of rural reality. Inorgance or lack of awareness was not always the principal cause for non-acceptance of new methods. Faith in an official village level worker was not well founded. He was neither ardiable teacher nor a trusted organizer.

Examplers and progressive models were fully justified. It was convenient, but sterile to operate through exploiting leader, to expect the rich to work for the benefit of the poor, or to expect the poor to become like the rich official worker for the project failed to transform small farmers and villagers into productive and harmonious groups. Following structural changes were desired (i) the setting up of an institutional training and development center, with a composite team of departmental experts, and a regular routine of meetings and workshops for delegates, from village groups, (ii) the formation of a group in each village and the feed-back by every delegate to his group members in regular meetings, corresponding to the pattern at the center, (iii) the organizational of small farmers, for their special advance-ment, into village co-operatives federated into a central association, and the selection by the members of each co-operative from their own ranks and class, of a manager and a model farmer for learning at the center and in turn, educating the group.

In 1967, CADU was established with the help of SIDA in Ethopia. ARDU project was planned for 1975 for 1975-80. Strategy # of ARDU project included broad participation of the masses, transformation of crucial components of the social system rather than introducing new ones and identifying the factors that matter the potential sets of

interrelated arrangements that compose 'Systems Approaches' to rural development. The crucial components for ANDU were non-farm production, supplies, marketing, infrastructure, governance education (formal), research, health and welfare.

The project was undertaken with a view of involvement of all members of the peasant's household in development activities, expansion of employment opportunities in small and medium sclae industry as well as agriculture, use of technology for increasing employment potential, alleviation of the problems of the least privileged etc.

The following methodology was used to execute the project team of specialists (including media and subject matter) were entrusted with the task of continuously supplying District Development Offices and Rural Development centers withselected educational materials. Mobile educational unit with a team of specialists and audio-visual aids rendered a well programmed service at regular intervals in the rural development team. The District Development Office will organise non-formal education ventures where short educational programmes were conducted.

ANDU comprehensive package programme gives more attention to social research on the 'Social Fabric of rural Communities'. It stresses the development of strong peasant organizations with greater emphasis given to the goal of 'self-reliance', self-goverance, popular participation, equality and in the final analysis sustained development primary service cooperatives are to be established which will serve 3000-3500 members belonging to 14-17 peasant association, stress the political family and basic education of the masses. Encourage more self-help activities focused on the construction of health education, marketing centers and other public facilities as

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determined by the communities and the agencies concerned.

Economic components of the ARDU programme will continue to emphasize increased agricultural production, diversification of agriculture, promote industrial crafts given attention to local specialization and regional diversification, extend veterinary services resettlement scheme for institute, recast some aspects of the production of agricultural inputs, building of rural roads, water supply, irrigation, stores, low cost housing and other facilities.

Plan publela project was designed for Mexico in 1967. Ten years experience in promoting agricultural development among substitence farmers of Mexico was studied.

This study was undertaken with a view of providing information on efficient production practices. Agro-economic information of farmers and agricultural leaders was effectively communicated. Adequate supply of agronomic inputs at easily accessible points should be made. Crop insurance should be introduced. Relationship between input costs and crop values should be studied. Production credit at reasonable rate of interest was made available. Accessible markets were searched out with stable price formaize.

Technical personnel associated with the project were selected on high quality bases. Project staff was made responsible for the dual role of encouraging the service agency managers to make changes in the formal rules that regulated the process of providing the services and for stimulating changes in the attitudes of the compasines toward the agencies. In agronomic research the advises developed a field manual with step-by step procedures for site selection and operation of field experiments which weremodified through experi-

ence, permitting important methodological modifications to the experimental design techniques conventionally used in experimentat tions. The staff responsible for operating plan pubela all non-formal educators were trained. Local leaders had played a key role at the community level in organizing the groups and the demonstrations leaders were formally elected leaders in each community. Informal leaders were searched out through community contact who played the key-role in the process of getting the group organized and in representing group interests. Technical personnel who performed satisfactorily for two to three years in the field were given the opportunit to on a master's degree. Short courses were provided. Good employees were promoted to better jobs. Technical assistance was provided by mexican personnel and by foreign personnel furnished by the Rockfeller Foundation for the first seven years.

It was found that there was no modern agricultural technology to offer that fitted their needs. More employments were created. Family income was increased by 23.8 percent. Family diet has been also improved. Community group leaders were actively involved in promoting lectures, demonstrations, administration of the credit programme, interchange of experiences, etc.

Project on nutrition health delivery and family planning was conducted in korea through mothers club during 1976. Three studies were undertaken. Personal nature of the changes in the behaviour of participants were observed. These changes are contrasted in some degree to changes in agricultural methods.

A project was undertaken in Educador by the University of Massachusetts on consciousness raising in 1971.

From the beginning the project staff was committed to a set of values which shaped the behaviour and activities of the project. Values such as Eduadorean staffing and participation, coupled with a low aid gradually recreating North American profile in the project selection of Ecuadereans for the staff who were themselves products of the communities in which we were working facilitator approach to non-formal education. Bringing the perspective and experiences of a group of socially committed Ecuadereans directly into the care of the project was perhaps the single most important factor in producing the results which followed.

The project can best be understood as a service of sub-projects loosly linked together by a common staff and a corresponding similarity of basic philosophy concerning goals, staffing and processes. Subprojects included educational games designed to increase the participation of campesines and to improve literacy and numeracy skills, photo-comic books, and the cassette taperecorder project continuing throughout this time period were two general programmatic thrusts: Creating and testing an approach to warking with village facilitators, and adopting materials and methods to be useable by adult education staff of the Ministry of Education.

The non-formal educational materials created and field tested by the project were all designed for 'Consciousness raising' and increased participation of campesinos. In community functions and decisions making simulation and dialogue techniques were emphasized. A variety of gameswere developed such as letter and number dice, word remmy, mata bin go and other games to increase literacy and numeracy skills. An adaptation of the Astiten- Warner dialogue technique and a highly successful 'Hacienda' game (which involved play-acting of

characters such as local law years, bankers and political bosses familiar to compesines) were designed to combat compesino apathy and reluctance to express themselves. Radio-educational fairs involving puppet shows were also developed and utilized. All materials were freely available to any one who wanted to use them.

Programme of non-formal education in Srilanka was launched in 1969. The research planning, implementation, organisation, personal, training and education for settlement of youth in a new socio-economic environment for scientific farming, efficient marketing etc. were all relevant aspects of non-formal education and training of youths.

There are 8176 rural development societies of which 66,76 have a membership of men only or of men and women and 1,500 have a membership of women only. The department of rural development has initiated a pilot project to develop 500 villages. This department conducts training for villager, illiterate adults. In 1971/1972 approximately 3500 young persons un erwent training. Training is followed by one or two day's seminar at village. During 1970-71, 230 seminars had been conducted. Refresher courses of two weeks duration are also conducted. Village people also undertake the programmes of sharamdan. Groups of children (below 3 years upto 7 years) were organised for the physical, mental amd psychological wellbeing and the development of the sociability of the child. These infants groups were first organised in 1971 and number has been reached is 60. These groups were called, 'Singithi Hamuwa' Singithi Haula group was formed for all children in a village in the age group 7-14 years.

This group was formed for organising the attitudinal characteristics of the child to think in terms of a world community of children irrespective of class, caste, religion, race, colour etc. Children

should be made aware of their rights in ensuring love and protection from parents and elders, balanced diet, personal cleanliness, educational facilities, play, recreation, leisure and rest. These Haulas were first formed in 1968 and today there are 160 of them with an enrolment of over 30,000.

Youvan Hawa was a group formation which comprises 15-30 years olds of both sexes in the village. These were started in 1969. There are 120 such formations withthe enrolment of 12,000. Membership was given to the youths who get their training at Sarvodaya training institute. These groups have the principle of creating unity among the youths, developing personality of the individual, providing educational and vocational training, developing leadership among the youth and making them aware of their rights. This group is a dynamic force.

Govi Haula is a farmers' group. They were first organized in 1969. There are 42 such formation with an enrolment of 5,800 members.

Formation for mothers viz. Mau Haula was first organized only in 1972. There are only two groups with 16 members. This formation brings mothers together to emphasise the importance of motherhood, develop mothers' personality according to the need of nation, world, culture, peace and progress in the family, family welfareand bringing up of children, organise programmes for the moral and spiritual development of the family and for the education of children, inculcating the principles of sarvodaya.

Samadum Haula is a group which comprises the general elders group who do not belong to any other formations. The services of all are utilised in developing village development plans and programmes.

Gramodaya Mandalaya was established at each village. It is village a wakening council. This is non-statutory voluntary body composed of sarvodaya workers. This body is responsible for the initiation of development projects and programmes through shramdana camps and other allied activities.

Gram-swarajya mandalaya is a council for village self-government which is the final objective of the Sarvodya Movement.

It was observed that due to this, the youths were provided an oppotunity to play an active role in social and economic change and development in his village. Youths are made aware of village needs and solving problems to attain better family life.

SECTION - II

NFE PROJECTS IN INDIA.

This section deals with the review of the work done in India. It includes survey work and projects undertaken so far. This study will help in designing new projects more efficiently.

National Council of Educational Research and Training, New Delhi Surveyed the present situation of NFE in country. Survey includes items as total number of NFE centres, enrolment in the centers, motivation to parents, difficulties in conducting the programme.

It is observed that in the recent past a large number of non-formal education centers have been opened in the country, out of the 22 states and nine union territories, Lakshadeep is the only union territories where there is no scheme of non-formal education. There is a provision for admission of both boys as well as girls in the centres. In some of them there is a provision for admission of [illegible] provision

exists only in Assam and that too only for boys. There are some centres where youth and adult in the age-group 14 to 25 and 25 & above are also enrolled. Parents do not feel much inclined towards sending their children to schools partly when education is not meaningful and partly when it is not related to their lives. Since the non-formal education centres are in most of the cases, only one to three years old the state governments would naturally be facing a number of difficulties in conducting the programme. Low or inadequate attendance, low or inadequate emendments to teachers, lack of educational material, lack of reading material and syllabus, lack of cooperation from the community and departments of Governments, administrative and financial difficulties including existence of heterogenous groups and absence of non-functioning of the coordination committees, lack of motivation, incentives and publicity, lack of supervisory staff, lower inadequate training and experience of instructors and supervisor, lack of facilities like transport, staff, refreshment, projectors, etc. and difficulties faced by the parents particularly with regard to sparing their children for attending these centres are all problems which come into the way of non-formal education. The greatest difficulty is to involve the community in the programmefor which cooperation from the community members should be secured. The participation of the community in the formal educational system has been only skin-deep. In non-formal education programmes unless the community comes forward with all the possible assistance and help to make the programme a success the agencies running the centers alone can not do much. But survey concludes the observations in a single sentence. It is indeed a sad commentary on the relationship between the non-formal

education centres and the local community.

It is obvious that when there is a sad picture of NFE in country, one would like to develop projects in order to bring radical changes. NCERT planned projects in different parts of country out of which few have been describedbelow.

The programme of non-formal education for the children in 6-14 age-group, whether drop-outs or the unemrolled, was envisaged in Bihar. The purpose of the project was of improving or compensating the childs ability to enable him to re-enter should be enabled to improve his/her family's economic status through socially useful productive work and by providing socially relevant education with a perspective of likely economic opportunities available in the area. A child should be enabled to adjust to learn through his own environment, through environmental studies approach. Children should be made to develop psitive attitudes and values towards work, dignity of labour and various other social problems. They should also be made aware of various developmental programmes and encourage them to use these.

The another project was undertaken at Baruli. It was though out that part-time functional education related to the socio-economic ƒ needs of the community to the drop-outs in the age group 6-14 years. An expertise shouldbe developed in the children with regard to the socially useful productive work and the occupations they are engageed in their community so that they may become self-reliant and socially useful and productive members of the community. The children should be helped in developing mastery over various linguistic and mathematical skills which would help them in their

day to day life. A faith in the efficiency of education and in the individual's ability to educate themselves and make use of the potentialities of their own environment for the betterment of the community is to be developed among the children. Non-formal education center is to be treated as a catalytic agent in developing the area socially, economically culturally and educationally through various programmes for the community members.

One project at Kilokeri, an urban slum area of Delhi was undertaken by NCERT for developing work oriented programme for the functional education of those slum children who have never attended schoâl or have dropped out from the first two classes of the primary stage of education. Condensed course for drop-out should also be developed. Children should be made able enough to acquire also be developed. Children should be made able enough to acquire work-skill of a wide variety useful in the urban setting which would be helpful in earning a living, skills for happy family relationships for effective discharge of family responsibilities and proper management of its various functions and aspects like food and sanitation, case of young children, the old and the sick,clothing spending and saving of money, developing whole some social relationships; house repairing and environmental improvement. It also claims for developing functional knowledge and skills for civic participation including some knowledge of local and national history and ideology, of the structure and functions of the local state and national government of social services such as post-office, hospital, educational and vocational institutions of rights and duties of citizens and of the functioning of cooperatives and other voluntary organisations etc. among the beneficiaries of the programme, development of literacy and

numeracy skills of a functional nature, so as to be able to read and follow communications of an informative and personal nature to write necessary needed in every day life are even due to importance. Development of an elementary understanding of (a) the natural phenomena and processes and (b) social institutions and forces in the slum environment as they ascertain to different aspects of life such as health hygiene, housing and sanitation, preparation and stoarge of food, clothing, protection of environment and soon have also attracted the attention of project planners.

Polyvalert Adult Education centre has been established at Ahmedabad by Ministry of Education, Government of India.

Today industries, business and services are employing more and more men and women in various capacities. Do they all possess adequate knowledge of skill and understanding for their work? The answer in most cases would be 'no'.

Can they cope with the new exigencies of technological advance? The answer will again have to be - No. Most of them would need constant updating of their technical ability.

Hundreds of thousands belonging to the working class come from rural areas into urban settings. They belong to an entirely different millieu and can not relate themselves to the new environment. The result is, they must often function at half potential.

Many workers and employees are expected to take part in management. They will be invited, tomorrow more than today, to take decisions on vital problems for the factory, their work mates and themselves.

Many a time, fresh from rural areas or frustrated by their previous deprived position, workers are plunged into the ever, quickening

main stream of urban activity and technological innovation. They have no understanding of their environment and have a fairly twisted perspective towards work. They are insecure, unable to summon a sense of social responsibility or civic participation. Their personal and family life is unimaginative.

Urban life takes a simple villager by surprise and soon the individual gets lost in the maze of corruption, exploitation and the struggle for survival. This alienation is complete as he is diviorced from his cultural milieu. Unconsciously, he sinks in to a drab, colourless existence with very little expectation or hope.

To overcome these difficulties, various measures are necessary. The centre has concerned with educational ones.

Education can be a necessary investment to prepare people for changes, to show how to accept them and benefit from them, how to create a dynamic, non-conformist, non-conservative frame of mind.

Concurrently, it can play the part of an antidate to many distortions within man and society to reduce frustration and insecurity and to enhance professional competence and a zest for life.

A polyvalent programme is in reality a multi-sided programme of education. Unlike many unilateral educational schemes, the polyvalent system takes into account the workers (1) a member of the labour force, (2) a fellow members a working collective, (3) a citizen in a community, (4) a member of a family and (5) an individual seeking to improve and enrich his life. By accepting him as a total personality this system meets the sorely neglected needs of workers for professional, economic, cultural and educational development. So courses in general education so as to enrich their lives through knowledge and better understanding of their environment vocational

and technical training.

To improve vocational skills and technical knowledge of workers for raising their efficiency and increasing productive ability, were thought of.

This center functions for providing an intergrated educational and training courses of various durations to workers and prospective workers, conducting surveys and studies in the providing consultation services to other organisations in the field of training and education of their workers.

The polyvalent centre at the Gujarat University is the third of its type established by the Ministry of Education, Government of India, the other two being at Bombay and Delhi. It systematically ascertains the educational needs of workers. On the basis of specific requirements, course curricouly are designed in consultations with experts and centre has already offered education and training in some of the various areas such as the following:

1) Technical and Vocational Education,
2) Worker and his envirfonment,
3) Education for family life and famly planning,
4) Arts, culture and personal enrichment,
5) Job safety,
6) Domestic and personal services,
7) General remedial adult education,
8) Secretarial services and business education,
9) Language courses of functional value,
10) Improving supervision and human relationship,
11) Workers' local national and international understanding.

12) Employer-employee relationship and participation education, and

13) Course for the aged, pensioners and the retired.

Methods employed in offering the courses include theory sessions, lectures and discussions, practical work experience, demonstrations, seminars and study groups, case study skill practice simulation exercises, institutional visits, exhibitions use of audio-visual aids and the use of approrpriate literature.

Polyvalent programmes are for all those working people who are genuinely interested in a subject/content and are able to follow, understand and profit from them.

Some programmes can be for unemployed adults as well with a view to promote their employment or self-employment potential.

Learners may belong to various groups, illiterates and unskilled workers, semi-skilled workers, slum dwellers, working mothers, railway workers and employees, technicians whose knowledge become absolute, educated unemployed youth, professionals needing to update their comptence, graduates can printed with probleme for which they have not been prepared, administrators wishing to get acquainted with new practices, etc.

The criteria for admission are not formal. Instead of a school certificate, the access depends an each indicidual's interest, need, knowledge, capacity and aptitude.

In spite, there will be flexibility for every body to leave and rejoin the learning process to move faster or slower, to choose freely and to follow one's own path.

A part after adult polyvalent centers, about 104 institutions which have adopted Gandhian model of education for integrated develop-

ment of an individual are working all over Gujarat and many more in the whole country. These institutions have included training in three R's, work experience, socially useful productive work and art of living life, constructive work to train a team of dedicated devoted worker of the country, cottage industry, self-realiance etc. in their programme. The list of such institutions has been attached in Appendix.

Department of Education, South Gujarat University, Surat has also undertaken the programme of Continuing Education for the down-traders, hutmen and the most suppressed community of the society within years.28 courses in different walks of life were organised. People are benefited by these courses. For detailed information, please refer to Appendix. This chapter canbe concluded with the following observations:

i) Most of the countries are in search of an alternative for formal education system because it is costly and has not succeeded in achieving national goals of education,

ii) Financing agencies have made up their minds to assist the projects for the development of rural poors,

iii) Varieties of projects are required in different areas of education and development,

iv) Formal education should also be reshaped in order to make it more available to the out of school youth and rural poor,

v) Learning activities should be linked with work activities in order to success adult education,

vi) Most of the countries have made committed policies for rural development and have started working in the same direction,

vii) India is not an exceptional country for the above mentioned observation.

CHAPTER-V

CURRICULUM, METHODS AND MATERIALS FOR NON-FORMAL EDUCATION

INTRODUCTION

Broadly speaking curriculum is defined as a set of learning experiences. Through these experiences, efforts are made to bring change in behaviour of learners in terms of knowledge, skills and attitudes. These behaviour could be from cognitive, affective or psychomotor domain. Therefore the curriculum has to meet all these requirements. This further warrants modification of curriculum from time to time. Firstly, the modification is needed to cope-up with the challange of rapid expansion of knowledge. Secondly, because of technological changes each job after certain period requires new skills on the part of job incumbment so as to utilise developments in the field of technology. This also warrants modifications in curriculum at the same time it also demands changes in methods and techniques used for conducting teaching learning process. Thirdly, changes in social system besides innovations may warrant certain attitudinal changes on the part of the learners so that when they enter into the world of work they can adjust themselves with the changed situations. Same is also true for those who have already entered the world of work.

In the light of the above observations if one looks into curriculum of formal schooling one finds that it lacks into flexibility and at the same time there is no inbuilt system which can meet the demands of modification of curriculum from time to time keeping pace with new developments in the area of technology and expansion of knowledge. Besides this curriculum planning and development in general does not provide for participation by parents, students, employers etc. and the result is that it is heavily content oriented. It has also been felt that by change we mean addition to the curriculum in action coming to the methodological part, with change in curriculum methods and techniques should also be scrutinised. Our experience shows that very little efforts are made to introduce appropriate methods and utilise new media for making teaching learning effective.

Looking into the nature of NFE and its goals, flexibility in curriculum and selection of appropriate media, methods and techniques is essential. Prescription approach of curriculum which is popular in formal system will not work in Non-Formal Education system. Secondly, because NFE has to cater group as well as individual needs simultaneously. Therefore, selection of appropriate media, methods and techniques is all the more essential. Besides this, curriculum planning and development has got to be based on participatory

approach so that educative resources which are locally available could be optimaly utilised. Along with both these considerations we have to take in to account the other important fact that non-formal education aims at making education accessible to individuals and groups in the time available to them and as per their own requirements. This further demands for multi-entry channels and a modular approach to education. Keeping in mind all these considerations this chapter has been devoted for curriculm, methods and materials. Following paragraphs describe the different models of curriculum planning.

(1) Model of Curriculum Planning

The first step in formulating any educational programme or project is to decide what it is intended to accomplish. General objectives are decided which helps in developing special objectives which help the planner to order the steps into a logical sequence i.e. a series of operational objectives. Now the planner requires selection of activities, arrangement of activities in a sensible order to achieve specific objective. Selection of target group, training of the target group, different approaches to reach the target group are important aspects of planning the curriculum according to the need of the target group.

Next question arises for proper selection of educational methods, educators, place where the programme will be conducted etc. for the target population. Educators should know the target population from the view point of their geographical location, life style, educational experience, age, sex, marital status etc. In psycho-social terms, their needs, interests, concerns, motivations, knowledge and attitude will help the educator to plan the curriculum according to different needs of different groups.

Survey is essential to know the target group. There are two basic techniques viz. a sample of the target group, is systematically surveyed by structured interview or questionnaire techniques, sample of the target group is gathered together and surveyed using open-ended or unstructed interviews or information is acquired using observation participation techniques. Analysis of the survey will help in develop the out line for the curriculum i.e. selection of subjects will be done. After selecting the subjects, language which is going to be used in content should be given due weightage. Language of the content should be understandable for the target group. It should have relevance and utility to hold the attention of the audience.

The choice of educational method will depend on whether the programme planner is working through a large or small group or perhaps on a one-to-one basis. It may also depend on whether the target audience is part of an existing group or whether new groups have been formed for the purpose of the project. Out-of-school youth may have little or no experience of formal education, nor of the teaching methods used in formal teaching situations. They may find it hard or even impossible to sit for long periods of time in a school room setting with a teacher in control at the front of the class. This is especially true when they are uncertain about the benefits of any new programme. Nor may this approach be the most conducive to building concepts or forming attitudes in an area of life where deep seated feelings and long standing patterns of behaviour are involved. The lecture situation, therefore, with a speaker standing before an audience may often be unhelpful to long-term learning and understanding. It is known that even audiences educated with in a formal school system tend to absorb only a small portion of a speech or lecture. The most effective results are generally obtained when a group is participating in bringing about its own learning, as for example in a group discussion. Out-of-school youth may respond well to the lively sorts of participation, such as in specially designed games, story telling, song writing and singing, acting, and role playing on theme relevant to their life style. Follow up discussion may identify the problems presented in the activity and allow learners chances to see solutions.

The choice of educational methods will influence the types of materials which are produced or assembled to assist the teaching learning process. These may range from simple chart used to illustrate points being made during a talk or a film intended as a starting point for discussion at a group meeting, to a whole set of specially prepared materials, which aim to stimulate learning and assist in building knowledge and concepts over a period of time. The more project personnel who will use these materials, or indeed members of the target group itself, who can be involved in their preparation, the more closely they are likely to relate the concerns and level of understanding of the learners. All materials, whether printed or audio-visual, should be pre-tested to ensure their suitability before being used on a wide scale.

Before deciding what new materials must be produced, the planner might first assess what existing materials are available and might be applicable both from in country and international sources. Buying in a quantity of core items to be supplemented by locally produced materials might be the most cost effective way of building the materials resources. In addition to preparing these types of materials it may be necessary within the centre of co-ordination, to build a small library of books, periodicals, papers and documents which the project staff might use for reference similarly a collection of audio-tapes etc. might be developed to stimulate

new ideas and approaches and for use in the training and orientation courses. The range and extent of such library facility will depend on the budget and the possibility of organising and managing them effectively.

Evaluation is a tool which assists programme planners and organisers to keep in touch with what is happening in their projects and provides them with information they can use to improve the effectiveness and efficiency of their plans and activities. The essential thing is to decide early in the planning process what feed back is required and to build into the project from the start of an evaluation system which will provide this information at all stages of development. Impact evaluation provides project monitoring information on a regular basis. Impact evaluation might be applied at only certain stages of the project. The impact evaluation might not be undertaken until the later stages of an educational project, but a plan for such evaluation should be formulated at the beginning. The need to evaluate results, for example, will influence the way in which the objectives are established, evaluation is often made difficult because the objectives are not expressed in terms which can be measured.

No single education procedure can fulfil all these different functions, many different procedures are involved, but their common aim is to measure the effectiveness and efficiency of all or part of the project for the guidance of programme planners and organisers. Many of the procedures

are quite simple, requiring little extra expense of effort, and might be based on the day today activities already being undertaken. In other cases more elaborate forms of evaluation may be required, calling for the assistance of specialists trained in evaluation techniques. Evaluation can be carried out with the help of the different records rating of certain activities by the idependent obsaervers, anecdotal reports, etc. It is important that those being assessed be given the opportunity to evaluate their own performance and to take part in assessments by others. A regular discussion of progress wherein evaluation procedures and findings are talked about and new discussions made is vital where team effort is important to success.

Thus curriculum planning includes knowing of the target group, educational methods and evaluation of a programme.

2) <u>Model of Basic Education Programme for Community Development</u>

This model consists of following steps: (i) committed policy should be at the root of the programme, (ii) the socio-economic structures of different target groups and (iii) involvement of the populace should be taken in to consideration.

(i) Committed Policy should be at the Root of the Programme

The first favourable condition for designing an overall system of basic education in the broad sense of the term i.e. including both formal and informal activities, is thus a firm determination to examine the situation carefully and to take the steps necessary to generalise basic education for the entire population as far as available resources allow. However, it can not reasonably be expected that the authorities will readily agree to revolutionise the existing school system. If they envisage implementing a subsidiary scheme for the children, adolescents and adults who are not covered by the school system, they already manifest a positive attitude, despite the obvious short-comings.

(ii) The Socio-Economic Structures

A committed policy is, however, not enough. A population is divided into very diversified social classes marked by prohibitions and privileges will not be ready to welcome an effort at basic education. Since by definition basic education aims to abolish inequality of opportuni carries within it a 'charge' of democracy which can fail frighten those who profit from social differences. To n only one example: a basic education effort can not achie rapid improvement in the lot of vast majority of the po namely those who own no land, or not enough, and to who credit facilities are available. For a considerable ti

will not be able to make their voice heard, nor to exert any influence on decisions. Policy must be sufficiently strong to oppose privileges, set agrarian structures (in predominantly rural countries), and adequate organisational facilities (credit, supplies, production, commercialisation, facilities for saving money, etc.). If, broadly speaking, it may be said that any educational action is a political action, this applies particularly to basic education, through which every human being should become an active element of the social body.

(iii) Linkage with Development Operations

The basic education should be ~~coined with~~ based on local needs. If it is accepted that the needs of man complement each other and must be satisfied as a whole economic dimension must also be taken into account. For people with extremely modest incomes, a rise in the standard of living through increased or improved production is a powerful motivation which will induce them to welcome a form of education that does not neglect this aspect. Furthermore, an educational action well integrated with a production effort may be important factor in economic prosperity. It should be stressed that it is an illusion to hope that educational effort alone can achieve an improvement in production. With its conventional means in personnel and material; neither the formal not the

non-formal education system is capable of transmitting the knowledge and skills indispensable in this domain. Even if they were a continued production effort requires technical and financial support beyond the control of education authorities. The link between education and production will not come about spontaneously. It must be sought with a will, chances of success seem to exist when all efforts are combined with in the frame work of integrated development operations. The great advantage of integration is that the different aspects of development (education, health, production, commercialization, infrastructure, etc.), will have several favourable implications.

(iv) <u>Priority Objectives</u>

If concrete and functional content is to be given to basic education, particularly for adolescents and adults, the subjects chosen must relate to real situations. Linking these subjects with the priority objectives of integrated development will ensure their significance. In fact, these objectives result in principle from a serious analysis of the overall situation of the target area by specialists from the various development sectors (especially education), and form a decision by, or consultation with, the target population in order to avoid decisions taken only by specialists, however well intentioned of these priorities and the themes that should underline the educational activities in a given zone will be defined.

(v) Coordination of the Different Development Sectors

Since the activities of each sector should help to reach common priority objectives, their coordination can and should be developed harmoniously. Logically, any idea of competition should be abandoned in favour of mutual support which will render the work less costly and more effective. Thus, many functional aspects of basic education, (for instance health education or practical agricultural work) can be carried out by the respective sectors, which usually have the required means in terms of personnel and equipment.

To ensure the effectiveness of this coordination, several non-exclusive modalities could be envisaged. Creation of a coordination committee consisting of those responsible for the various sectors operating in the region (the administrative council of an autonomous development operation could serve this purpose), or integration of personnel. In any case, a minimum of decentralisation is necessary for this coordination. Constant recourse to arbitration by the central authorities would complicate the functioning to such an extent that the very principle of the activities might be endangered and participation become impossible. Since it is unrealistic to think that excellent, egalitarian relations between the local activity leaders could develop spontaneously, it would be useful to avoid conflicts by giving one of them authority over the others and by institutionalising direction and coordination through setting up appropriate structures.

(vi) Follow-up for Ex-participants

Integration of the various sectors within development operations facilities follow-up for those who have benefitted from the educational activities. The ex-participants must reap some rewards, in the broad sense of the term, from the educational activities, ~~The ex-participants must reap~~ they have received. Some of them should be benefitted by ~~acceding to~~ succeeding in more responsible positions. They should be offered continued education after having acquired the basic foundations. For example, health education has emphasised the usefulness of vaccination to prevent epidemics and the necessity to go to a dispensary as soon as certain symptoms appear, or to take certain medication in case of illness. But if such instruction is not followed up by a vaccination compaign, if there is no medical dispensary within reasonable distance, the problem will not have been solved. The people concerned will merely feel frustrated.

In the framework of educational activities linked, or better, integrated with other development sectors, there would be no danger of such incoherence. The information and training provided would go hand in hand with the corresponding administration, equipment and infrastructure. The external productivity of basic education would thus be very high. In adverse conditions, on the other hand, a perfectly conceived and executed basic education programme may end in failure.

As to the second point, transfering of responsiblities this must be effected wherever feasible. One of the ultimate aims is that the villagers themselves should take charge of the various functions necessary for the life of the village. The result will be not only a potent motivation of the population for basic education, but also a substantial domination of the external, less efficient and costlier, administrative services.

Integrated development operations are thus an ideal precondition for establishing basic education. However, sectorial development efforts can also be fruitfully articulated with basic education. Through sensitization, and provision of information and training it could support the launching and functioning of such operations as establishment of village pharmacies, agricultural information centres, novel libraries, etc.

(vii) Participation of the Populance

To design and implement basic education programmes, it is essential that the people be made thoroughly aware of the need for them and willing to participate. This task would be facilitated by the existance of institutions enabling the groups concerned to make decisions, or at least to give their opinions on activities affecting them. The coordination committee referred to above would not answer this purpose because it would consist of specialists only. The socio-

political context plays a decisive role in the conception of these institutions. In a planned but decentralized regime, community councils should be involved in all activities, and the educational activities might be the responsibility of a specialized sub-committee. This would have the advantage of ensuing good integration of education with other development sectors. Such institutions might be established only in areas where a particular effort is planned. They would take the form of regional development committees with specialized sub-committees (health, education, agricultural production, etc.), in which the popular would be represented to express its more specific and pragmatic concerns. One could also and that would be the simplest way set up a special institution for the educational sector alone but one in which the people would have their say.

(viii) Determination of Strategic Elements

(a) which are the special groups to be covered?

- unschooled children;
- illiterate youth and adults;
- adults who have relapsed into the illiteracy;
- rural dwellers, urban dwellers, nomads.

(b) which development sector is considered a priority sector?

health, nutrition, agricultural production, a particular type of agricultural production, crafts production, a particular type of crafts production.

(c) in striving to attain the production objectives, what should be the empasis bar.

- modernisation of traditional enterprises, or
- creation of industrial plants?

(d) by which method is the production objective to be achieved?

- through the conventional type of organization;
- through rural services activity at community development?

(e) what are the limits of the envisaged budget?

(f) is recourse to foreign aid to be considered?

(ix) Operation Phase

This paragraph describes different operational phases. The specialists participating in the work should be made clear about their work. Institutions which will direct and facilitate the work and enable the results to be utilised are either created or identified. Essential human and

material resources should be estimated. Some of the tasks to accomplished in the designing phase require the participation, and hence the sensitization, of the central and local services of the ministries concerned, of the officials in charge of development operations, and also of the populations involved. The work of designing programmes should be based on adequate knowledge of the educational situation. Data should be collected on a national level, and all educational activities relevant to basic education should be listed and evaluated. As linkage with development operations is a favourable factor, a survey of such operations should be made before the areas in which the experiment is to be conducted. The approach follwed being functional, pragmatic and experimental, suitable basic education programmes can only be worked out under reference to real situational It is, therefore, essential to identify both the target areas in which experimental basic education programmes could be launched, and the target groups. A number of criteria may be used for identifying the areas, language, population density, mode of production, way of life and social structure, ecology etc. Frequently, the educational situation and development prospects are the determining elements in this identification.

Educational needs at the national level and individual level should be assessed. Existing situation of the target group should be made known to the planner. On the basis of the above mentioned information, working groups will have to consider what kind of programme would be desirable for each

area and each target group. They should then define the objectives to be pursued, the content and methods, the people to be covered, the personnel and material required the kinds of institution desired, the methods and instruments of evaluation, etc.

(x) Execution Phase

It includes objectives of the experimentation psychological preparation of the population, target area, etc.

There must already be concerned in the experimental phase for establishing the students that will be needed in the generalization phase. For this reason, an effort must be made to organise the experimental programmes around resource centres where the common activities (administration, in-service training, pilot, activities, etc.) can be grouped, and which will serve as liasion point between the experimental centres and the monitoring teams. The instructional material should be prepared. Participation of the personnel in this work will enable them to get a better understaning of the spirit of basic education and to test the model lessons. Infrastructure should be developed. Staff should be selected and oriented in a particular direction through training courses.

(xi) Evaluation

Work of the project can be evaluated keeping in mind whether the permanent institutions required for the basic education has been created, the model can be replicated, the

In the domain of education, evaluation comprises such a wide variety of components, activities and functions that it is difficult to make neat, clear-cut statements. This is particularly true of the evaluation of non-formal education activities. The purpose of the evaluation is to determine in what measure the results, the means, the conditions and the consequences of the educative action are satisfactory. Evaluation may be examined under four different aspects. viz. object of evaluation, goal of evaluation, evaluation criteria, techniques and purocducers of evaluation.

Educational activities take place on different levels implying different connotations with regard to the agents, the components and the objectives.

- <u>At the national level</u>: to raise the educational standard of the entire population;
- <u>At the regional level</u>: to contribute to the economic development of the area concerned;
- <u>At the institutional level</u>: to improve the living conditions of a specific community;
- <u>At the individual level</u>: to provide every individual with a certain minimum of skills, knowledge and attitudes.

Consequently, the objects of evaluation may also differ at each level, at the individual level, for instance, they may be the various types of knowledge, attitudes and skills developed in each programme covering certain learning areas. At the institutional level, they must be factors affecting the educational process, such as premises, teachers, parents, community, local authorities, living conditions, etc. At the regional level, there might be as many objects of evaluation as there are regional conditions apt to influence the programme, e.g. the various development operations with which basic education may be linked.

To obtain a real and useful evaluation all aspects of an educational action should be considered, and in every case, the object of the evaluation should be clearly and precisely defined. At last programme should be evaluated interminently in order to improve the programme and make it more effective.

Investigator has come across four differnt models of curriculum planning, viz. (i) information model, (ii) problem-solving model, (iii) projective model, (iv) expressive model or creative model which is also known as self-actualising model. Following paragraphs will describe models in short.

(i) Information Model

In this model teacher plays a prominant part. He or she imparts knowledge and skills by lecturing and using drill. Stimulus has a complete information so that nothing has been left for himself to contribute. Learner remains inactive. He plays a role of a passive learner. As sponge assimilates water from the vessel in which it has been soaked, in the same way learner assimilates information from teacher's mind and texts. This model emphasises more on learning by a rote and mastery of subject matter. Curriculum is full of information. Thus learner does not feel that whatever he is learning has relation to his life. Thus teaching learning becomes monotonous and tiresome.

(ii) Problem Solving Model

In this model teacher provokes discussion. To initiate the discussion, he (teacher) presents a picture stimulus. He facilitates discussion of a given concept, topic or problem. Here, stimulus has only partial information. Student contributes from his own life experience and gathers additional data to better understand the topic or problem. Learner remains active. He analyses the concepts or problem. He evaluates its importance. He considers causes and effects and this also leads him to consider alternative solution. This makes him to decide on action, if any, and discovers skills helpful in problem-solving. Thus this model requires an

active learner. Curriculum is not full with information which should be spoon fed. It provides a provision for creative thinking. Learner uses his mind for inquiry and problem solving.

(iii) Projective Model

In this model teacher presents an open ended story or a picture-story with a fixed sequence of events. The idea of events in the story comes from the curriculum writer. Learner projects himself in completing the story. Here stimulus has a partial information both on a technical problem and on the attitudes and other social, psychological and economic influences on the problem. Students supply the rest of the information needed through discussion, interviews and consultation with specialists. The students supply the ending. They discuss the behaviour and motives of the characters in the story and in doing so they may project their own feelings, values, beliefs etc. This model emphasises on understanding the problem in an integral way with a special attention to the hidden influences on the problem. (viz. socio-cultural and psychological).

(iv) Expressive Model

This model has a provision for maximum role to be played by the learner. Teacher presents only the raw material from which stories, incidents, problem situations can be created

and narated by learner. Raw materials include pictures in no fixed sequence and individual figures (flexiflans) with movable parts. Stimulus has no information other than it related to human beings. Students manipulate it to convey any meaning they choose. The group gets more understanding through discussion, consultation, interviews and through comparing different creative interpretations of the stimulus. The student uses this raw material and his own life experiences to create a new story which the group can discuss. The words and sentences spoken by the students become the basis for literacy exercises. This model emphasises on developing the learner's confidence. Creativity, communication abilities and problem solving based on subject matter drawn from student's own life.

APPROACHES FOR CURRICULUM PLANNING,DEVELOPING INSTRUCTIONAL MATERIAL AND PERSONNEL TRAINING

Investigator describes two approaches viz. (a) Problem centered approach, (b) Self-actualising approach. Each approach is consisted of eight components such as (i) basic curriculum strategy, (ii) determining content, (iii) designing the learning experience, (iv) defining curriculum structure and flow, (v) developing appropriate learning materials, (vi) teaching literacy, (vii) selecting a local and (viii) training the group leader.

(a) <u>Problem Centered Approach</u>

a) Basic curriculum strategy: Approaching the learning situation as primarily an intellectual, rational cognitive process.

b) Determing content: The appropriate subject matter for the curriculum has been identified through a short-term formal baseline study of local communities and combining it with priorities of the technical of service agencies.

c) Designing the learning experience: Each learning unit is built around a problem in the external environment and lesson would be conducted in such a manner so that it will develop ~~you~~ practical problem-solving skills.

d) Defining curriculum structure and flow: The curriculum is prepared into learning units with defined sequences, learning aids, teaching guides which provides adoptable but highly structured curriculum.

e) Developing approapriate learning materials: Material has been drawn heavily from a wide variety of available material but it relies heavily on standardised printed materials as the main vehicle for stimulating group discussion around a pre-selected problem.

f) Teaching literacy: Programmed text can be used to teach literacy skills as a relatively precise science.

g) Selecting a locale : Learning sessions can be conducted in a class-room or other specific setting to which learners are expected to

to report at specified times.

(h) Training the group leader: Training of teachers or leaders emphasizes on learning to conduct group discussions, help the learners to master the programmed text as a reinforcement to problem solving.

(b) <u>Self Actualising Approach</u>

a) Basic curriculum stategy: Learning situation will be designed in such a fashion that learner will be involved emotionally as well as intellectually in the learning process so that his deepest value and self-concepts can be highlighted.

b) Determining content: Learning group is involved in developing its own curriculum with both local and national priorities kept in mind for which base line study can be used as a point of reference.

c) Designing the learning experience: Each learning experience is planned in such a way that it provides learners with opportunities to reassess their feelings about themselves and about others, to exercise creativity, and experience new roles in the course of solving practical problems.

d) Defining curriculum structure and flow: Only the bare materials needed to encourage and support an active learning role by the group is predetermined. Sequence of the learning units is determined by learner's interests and readiness for action.

e) Developing appropriate learning materials: A variety of material is used with a greater emphasis on those not dependent on literacy skills, such as audiovisual aids, role playing, critical incidents, stimulation games, etc. which arouse consciousness to self in relation to problems.

f) Teaching literacy: The group's spontaneous communications can be used as the basis for instruction in literacy as an expressive art.

g) Selecting a locale: Educational opportunities will be decentralised. Education will take place where the learners are gathered spontaneously for community getherings as informal settings at learners convenience.

h) Training the group leader: Participatory techniques will be used to train group leaders or village workers to involve people in learning experiences which include group discussion and other expressive techniques in support of problem solving and personal growth.

PERSONNEL T AINING CONTENT FOR A NEW ROLE OF A TEACHER

From the curriculum view point, the facilitator's skill lies in using life experiences of the learners as a resource. A skillful facilitator will begin where the learners are, and help them move to where they want to be, and do this without reverting to the dominant role of the traditional teacher. If training of facilitators incorporates direct

experiences of the same kind they are expected to generate in working with adults, it increases the chances that they will be convinced of the value of creativity and be committed to fostering it. The learner provides content, experience, awareness, critical analysis and feeling from his own life experience, the facilitator brings to the learning situation professional expertise in creating atmosphere to mutual trust and sharing that can foster a self actualizing experience. The training of teachers follows a similar two pronged approach. It includes some exercises aimed at systematic analysis and skill development. The sensitizing exercises help teachers become aware of their role as catalysts and discussion guides. At the end of the exercise they discuss the experience, and in particular how they felt during the experience, and why they felt that way. The analysis and skill development exercises, on the other hand, may end up with questions such as the following. What did this exercise accomplish? (out put) How did we arrive at a solution to the problem? (Cognitive problem solving)
Who gave the solution? (in put)
What did we learn? (out put)
How can this be applied to a learning situation among village adults? (transfer of learning)

Observations of field level training in varied settings and contexts lead us to believe that the apparent logic of this position is open to question. It is like attempting to train summing instructor by lecturing to them on the psychology of non summerse, and then supenising their efforts to teach suimming from outside the pool. Teachers or facilitators need direct experience as learners in gaining an understanding of the educational processes which they are expected to generate among other learners. But perhaps this is not an either/or matter. Learn a theory "and practices of the theory on others" has its place at different levels. The real question is when, and to what degree.

The training process in the philippines comprised twelve main steps over a six month period. It will be noted that every step in this sequence is essentially practical, with theory comming in as an out come of practical testing rather than as its anteadent.

1) Base line survey of target barrios or villages
2) Planning session described above
3) Experience based exercises and introduction of workshop participants to new types of participatory learning materials
4) Barrio familiarisation visit by sub groups. This helped to supplement, confirm or correct data about the barrios previously obtained by a research team through a formal base line study.

5) Sub-group level planning of innovative approaches to the education of rural women in their barrios.

6) Pretesting of methods and materials in neighbouring barrios.

7) Conducting of learning experiences in the target barrios.

8) Use of monitoring and feed back systems with each learning experience.

9) Planary sessions to compare findings and share ideas.

10) Audio-visual documentation of work shop experience.

11) Continuous field testing of learning experience.

12) Evaluation workshop making recommendations for follow-up activity.

MODIFICATION OF SCHOOL CURRICULUM FOR RURAL TRANSFORMATION

In developing curriculum materials for consecutive grades or school levels, it is essential to balance them. This is an important consideration and hence the criteria should be explicitly refered to it. It is necessary that curriculum materials give a fair degree of freedom to the teachers to include new content necessitated by the explosion of knowledge. Theachers should also have the freedom to omit certain content which may become out-of-date. This does not imply a wholesale

change of the content by the teacher but only certain changes to keep the content up-to-date. The need for the content to be relevant to the pupils' environment is implicit in the criteria but this aspect is of sufficient importance to require explicit mention. The teaching strategies need not only to be activity based but should also lead to creative and productive work by pupils. There is an urgent need to develop self-learning strategies.

The new curricula in the areas of health and nutrition, employable skills and rural transformation should generate the awareness for (a) trying out new teaching strategies; (b) providing the continuing education to the teachers, (c) identification and mobilization of community resources; and (d) adopting an interdisciplinary and team approach for successful implementation.

Schools should prepare community projects where students learn from first hand experience under the guidance of a teacher while planning a project care should be taken that (a) it must be community based or must have a bearing on the development of the school neighbourhood or the wider community (b) they should be multidisciplinary in nature; and (c) they should be undertaken by a team rather than by individual pupils.

METHODOLOGY

1) The pupils should participate in discussions with the teachers before the selection of the project.

2) The student should undertake a survey of the production processes, marketing, management and finance related to the project as a preliminary stage of the project.

3) While in this stage, they should also engage in working with the craftsmen in their workshops. This will help them to establish a good rapport with the community and also will help to break the cultural and social barriers that divides them from the community.

4) The community will co-operate with the school by allowing the pupils to work in their work centres and also by being represented in the advisory committee of the project.

5) The students will be processing the data which they will collect.

6) The knowledge and skills of the students related to marketing will also be enhanced as a result of their involvement in the co-operative society-(s) 1. A result of their involvement in data collection and processing, the students will acquire certain research skills 2. The project will bring about in the pupils a positive attitude to manual work. 3. The programme will succeed.

CURRICULUM FOR RURAL TRANSFORMATION INDIFFERENT COUNTRIES

Banglades

A national curriculum and syllabus was appointed as per the recommendation of the Bangladesh Education Commission which is engaged in the development of curriculum.

In Bangladesh the main goal of education is to generate among farmers, workers and other classes of people a feeling for the basic necessities of life and to motivate them for the creation of a new society which is efficient in solving everyday problems (i) education for civic responsiblity and loyalty to the government; (ii) education for humanism and world citizenship; (iii) education for moral values; and (iv) education for leadership, creativity and research.

Inida

In India, education is a state subject. However, at central level the central Advisory Board of Education and the National Council of Educational Research and Training (which is an autonomous organisation functioning under the ministry of Education) provides guidelines to the state in the development and implementation of their school curricula. The educational goals and aims have been based on the reports of education commissions. The education commission 1964-66 underlined

national development as one of the most important concerns of education and infact, visualised it as the only instrument of peaceful social "change on a grand scale". The report of the commission was presented and discussed in the parliament, and a policy Resolution was adopted by the Union Government in 1968 in which the main recommendations of the commission were accepted.

The school curricula in India are guided by the constitutional directives, developmental plans and policy declarations of the Central Advisory Board of Education. The Government of India has issued a policy statement which gives direction to the formulation of educational aims and objective for the school curricula. A working group on curriculum was set up to assist the Education Commission which formulated the goal of education. The framework of the curriculum for the ten-year school, published by NCERT in 1975, reflects adequately the national goals, aims and objective of education. The national goals of education emphasises the following aspects of the curriculum.

1) Flexibility within a framework of accepted principles and evaluation.
2) Curriculum to be related to life, needs and aspiration of the people.
3) Science and mathematics for productivity and a national out look.

4) Work experience as a source of learning.

5) Social justice, democratic values and national integration.

6) The three language formula.

7) Artistic experience and expression.

8) The promotion of aesthetic values through physical education; and

9) Character building and human values.

In India, health and nutrition education has not been given an idependent place as a subject but is so planned that it cuts across several subjects and activities in the curriculum. In grades IX and X, the Central Board of Secondary Education has established health and physical education as an independent subject. Personal hygine, environmental sanitation, nutrition, population education and other topics are also included in the subjects like biology, hygine domestic science and homescience. The programme of health and nutrition education aims at:

1) Creating an awareness of the need for adequate nutrition in promoting growth, development and health of children;

2) Imparting knowledge about relationships between food, nutrition, health and hygiene;

3) Fostering desirable attitudes and habits towards food;

4) Making children aware of the hazards of adulteration contamination and pollution.

Emplyable Skills

The curricula indicate that, in the seven contentries represented, educational programmes seek to develop employable basic skills in the youth. Skills development is given an important place in the curriculum in the grades under consideration, although subject designations differ from countty to country; e.g., work experience 'in India' skills development through vocatiomal education in Indonesia, pre-vocational studies in Srilanka. All country statements clearly indicate that the development of employable basic skills is considered a very important objective.

In India, skills development is ensured through a programme of crafts in the lower grades. The programme includes development of such skills as are useful for a programme of pre-vocational orientation. The curriculum aims at providing adequate experiences for the pupils of the higher grades in such areas as maintenance work and production oriented work. In the lower grades, pupils are expected to develop, to a considerable extent neuro-musicular skills with greater dexterity. The curricula in grades IX and X include six major areas of prdductive and creative work science and technology, agriculture handicrafts and cottage industries fine arts, household activities and commerce and trade;

The new curriculum emphasizes a new approach to the identification, development and mobilization of new resources for its implementation. In a world of rapid changes there is a need for providing continuing education to the teachers. The academic compulsions of the new curriculum underline the fact that teachers should develop a new awareness of the change in their role. Children today may learn more from outside the school than from within the school. This means that teachers should no more consider themselves as the main source of information for the children. They have to perceive their role as being the integrator of experiences which children get in the formal setting of the school. Again the teachers shall have to develop new skills in identifying resources available in the community for the development of the instructional programme. These compulsions demand continuing education of the teachers.

In India the curriculum analysis report mentions that:

a) the evaluation materials is available for the use of teachers;

b) the evaluation techniques suggested are well within the competency of the teachers;

c) the material resources are adequate to carry out the evaluation techniques suggested; and

d) suggestions have been given to develop the skill of self evaluation by students.

<u>In Indonesia</u>, in almost all schools, the evaluation is used mainly as a criterion to identify which instructional objectives are achieved by students. The instructional objectives must describe the pupils' behaviours which are observable and measurable. The teachers produce their own evaluation materials. Self-evaluation is quite effective as it encourages students to develop more into the learning materials.

<u>In the Philoppines</u>, the teachers' guides include varied evaluation instruments and techniques which are within the competency level of the teachers. Written tests are reinforced by performance tests and other instruments such as questionnaires, checklists and interviews. Observation is regarded as a vital tool for the cross checking of evaluation data.

<u>Rural Transformation</u>

<u>In Banglades</u>, there are proposals for non-formal education for regular students and drop-outs from grades vi and upward. For grades IX and X there is also a proposal for a vocational high school curriculum leading to S.S.C.E.

<u>In India</u> the curriculum does not specifically mention rural transformation but an analysis of the objective indicates that it is an integrated part of the total curriculum. The programme of work experience and the subject of social reconstruction aim at developing an understanding of the need and the skills for bringing about rural transformation.

<u>In Malaysia,</u> University students regularly go out to take part in projects on a voluntary basis in the backward rural areas. There are regular courses for imparting vocational skills for school drop-outs or the unemployed, many of whom become self-employed or find employment in the neighbouring villages or towns.

<u>In Srilanka,</u> the curriculum for grades VI-IX provides functional literacy, functional numeracy, knowledge and skills for productive activity, population education, health education, child care, education in nutrition and sanitation and education in civic responsibilities.

Having dealt with NFE model or NFE curriculum for rural transformation model of Basic education programme for community development, curriculum for rural transformation in different countries. etc. leads to a question mark to the investigator which begins with how. The investigator tries to reply a question beginning with how by describing few techniques in the following paragraphs:

(A) <u>Process Sensitizing Experiences</u>

1) self awareness;
2) visualization related to aspiration level;
3) human relations in problem solving;
4) awareness of attitudes towards rural adults;
5) sensitivity to flow of communication within learning situation; and

6) experiencing innovative methods and materials which involve and enhance the learner.

(B) <u>Planning, and Assessment Exercises</u>

1) flow chart of curriculum activities (part chart)
2) activity analysis (charting of teacher/learner roles)
3) relevance assessment (use of preplanning check list)
4) group interaction analysis (use of behavioural checklist)

It is important to note that there is a progression in each of these two sets of activities. In Group A, the progression is from awareness of self to awareness of learner and from there to awareness of the teaching/learner and from there to awareness of the teaching/learning process. The movement is thus from the inside to the out side and from the intangible or subjective to the tangible and objectives, though highly enjoyable may confuse the learner simply because they are unable to see the connection between the group experience and their real-life situation. It is extremely important to design the sequence of exercises in such a way that the connection between the two becomes clear to the trainees themselves as they go through a series of experiences.

In group B the progression is from general or overall curriculum planning to the planning of specific learning experiences using self actualising criteria, it implies a progression from assessment of teacher's sensitivity to

learners in their community context, to sensitivity to them as individuals in a group context.

The planning and sequencing of exercises with sensitivity to the purpose for which they are designed becomes a matter of prime importance. A small slip in timing or sequence can neutralize the entire value of an exercise.

The tape recording of the field experience helps in the ~~construction~~ Preparation of summary. Another device is an observation list which is used during the conduct of the learning experience itself by other facilitators acting as observers.

<u>Focus of Training for [redacted] Non-Formal Education</u>

One may begin by out-lining some of the expected outputs of staff training. Such output will, first of all, involve a new kind of understanding of the adult learner. It is essential to understand the learner as a person and to be sensitive to the personal motivation, value perceptions, fears, and inhibitions that influence the learner's capacity to progress. What are the effects on motivation and action of the learners' inner pattern of thinking and feeling about themselves? How do they perceive themselves and what influence does this have on their outlook? How do socio-

cultural restraints affect their decision making and action capabilities? What facilitating and supportive role can peers and local leaders play? The whole influence of such forces as the traditional values, norms, communications systems of the learners' own community must be considered as well most of all, the staff of non-formal education projects need the ability to relate to rural adult learners with love, respect and optimism.

Obviously this is a difficult task for any training programme to undertake. At the same time, without this special concern for the human factor, non-formal education could not possibly fulfill its developmental objectives.

DIFFERENT TECHNIQUES TO INVOLVE THE LEARNERS IN THE PROCESS

(1) Group process Techniques

Group interaction is considered as a medium of learning. The trend toward reducing the distance between teacher and learner is accompained by an increased interest in the process of group interaction and peer learning. Many national and international agencies have begun to acknowledge the usefulness of group dynamic as a means of reinforcing the process of individual learning and development. Jack Mezirow of Teachers College, Columbia University, sums up the emerging attitudes towards the use of learning groups in world education assisted programmes.

"............ Learning in groups is generally most effective means for bringing about changes in attitudes and behaviour. The reasons are fairly obvious. In a group, competition for respect mobilises a member's energies, the social support stimulates thinking, and the sifting of ideas in social interaction serves as an erro-correcting meachanism". More over, the experience of interacting with a group gives an individual the opportunity to try out new ideas and develop self-confidence.

Among the new techniques involving group activities, many have potential applications to non-formal-education. Among them are: brain storming, human relations training, motivation training, synectics, and simulation games.

1) Brain Storming

"Brain storming", developed by Alex emphasises on capitalising group resources rather than relying on the ideas of a single leader or a few vocal participants. Now used in many programmes for the training of trainers in non-formal education, brain storming helps to convince participants, in a direct and often quite dramatic way, of the value of the whole group in the generation of ideas. The more diverse the membership of of the group is the more wide ranging are likely to be the ideas contributed for the solution of problems provided.

The basic brain storming rules are observed. The basic guidelines are simple:

1) All members of the group are encouraged to contribute ideas.

2) All ideas are accepted immediately without criticism or evaluation. This is vital for encouraging participation.

3) Contributions are recorded for all to see. This helps to establish what each member is thinking, feeling and perceiving, and it also convinces the individual of the work attached to his contribution.

4) A large number of contributions is encouraged. Group members are asked to share all ideas that came to mind regardless of hope appropriate they may seem. The assumption is that the more ideas are spontaneously shared in the shortest possible time, the more likely is the group to arrive at a potentially useful idea to resolve the problem at hand.

5) Criticism or judgement is deferred until the group has practically exhausted itself of ideas. Then judgement and selectivity are exercised in a way that does not discourage any member from future participation in brain storming.

6) Participation is rewarded by recognising that the final solution is the result of the entire brain storming process in which all contributions have played a part.

ii) Human Relations Training

Techniques developed recently by the National Training Laboratory in Group Development in Washington, D.C., have proved directly useful in a number of ways for non-formal education programmes. They are mostly used in connection with staff training but the same techniques would be adaptable for groups of adult learners in non-formal eduation programmes.

The central objective of human relations training is to help individuals better understand themselves and their relations with others. The training encourages learners to participate in problem solving experiences and to reflect on the way they participate. From this has emerged the notion of group self-study as a basic mode of learning.

The listing that follows, sums up the underlying strategy of the National Training Laboratory. It closely parallels some of the insights about adult learning those are emerging from the experience of non-formal education programmes in the developing countries.

1) Learners may acquire knowledge but that in itself does not guarantee that they will adopt a particular desired behaviour.

2) Knowledge about the process of changing attitudes has to be sought and utilised in addition to knowledge about the processes of acquiring information.

3) In programmes that seek to change behaviour as well as to provide increased knowledge, methods of training have to be developed that will involve participants in the training, more deeply than would be necessary if gaining knowledge were the only objective, only by deeper involvement candeep- seated resistance to change be overcome or greater readings for change be induced.

4) such involvement requires participation problem solving experiences in which the ultimate solutions demand that the trainee acquire a better understanding of himself, his roles, and his relationships, as well as of the external problem situation of which he is a part.

5) Participants need help in formulating and testing out new patterns of behaviour and they need to gain confidence in their ability to enact them.

6) Individual and group self-study must take into account not only concrete observable behaviour but also the underlying values. Feelings, attitudes, beliefs, and disposition to action or otherwise, the management of anger, the conflict between personal gain and expersion classification of these elements through group self-study opens the way for more effective learning and personal development.

iii) Motivation Training

Can group interaction and support be helpful in the development of "entrepreneurial" spirit?" As part of their long term study of the characteristics of persons who are "high achievers" David C. McClelland and a team of psychologists have designed pilot training programmes to test methods of promoting high motivation and entrepreneurial behaviour. They have found the key variable in these studies to be what they all "the" need to achieve", group training strategies based on McClelland's approach have been incorporated into non-formal training of rural leaders in a UNESCO project in Honduras.

The four basic objectives of the Honduran training courses are listed below:

1) To teach participants how to think, talk, and act like persons with a high need to achieve.
2) To stimulate participants to set for themselves high but carefully planned goals over a specified period of time.
3) To increase participants' knowledge about themselves.
4) To create a group spirit among participants from learning about each other's hopes, fears, successes, failures and from sharing an emotional experience in a retreat setting.

Group interaction is guided in such a way that participants reinforce each other's striving toward individual goals.[1] The group thus constitutes one element in an ever widening network that supports the individual's need to achieve.

Change in individual behaviour, however, takes place essentially through introspective processes: each member must examine his own motives, values, attitudes, fantasies, and aspirations and involve himself in creative problem solving and risk taking experiences. The group, acting as a mirror, provides feedback helpful to individual members in examining their own behaviour and in increasing their effectiveness in attaining the goal they have set for themselves.

The achievement motivation approach has much to offer to those who desire to innovate further in non-formal education. Its potential in combination with other strategies has yet to be fully explored.

iv) Simulation Games

For centuries, speech has been the principal vehicle for communicating knowledge, experiences and ideas (especially in developing countries where printed materials are very limited and literacy is low). Next to speech, the visual image has provided access to communication. Non-formal education programmes today are making wide use of audio-visual aids, simulation games (in which participants enact a familiar

situation), role playing (in which they assume roles of persons whose view points are different from their own), discussion groups, demonstration areas, posters, films, radio, and other educational techniques that do not rely on the written word. Rural adult education now has a large of such tools at its disposal, which have been proved valuable in capturing people's interest and involving them in the learning process.

Educators find a number of advatages in using simulation games

1) May do not need special literacy and numeracy skills and same require no literacy skills at all. However, the games can encourage players to acquire such skills/for keeping score or improving performance. In this way games serve as literacy and numeracy support materials.

2) Once introduced, the games can be played with little outside assistance; this is especially true of educational games that which are based on traditional forms of entertainment.

3) When an educational or social value is added to a locally popular game, popular culture is enhanced by being recognized, valued and used.

4) Group interaction and reflection on real life situations can be stimulated by games that in someway mirror reality. For example the game Hacienda can be an adoptation of Monopoly now used in Ecuador attempts to reflect Campesinos's reality in a mildly irrelevant way, it includes.

5) Characters of exploitative community leaders, such as the local lawyer, land owner, or official. The inequities meted out by these leaders in every day life can be challenged in a game with human and without running the risk of serious repercussion. It may represent the campesions playing Hacienda stay with it for hours, arguing, negotiating making deals, and generally enjoying themselves.

6) Educators who have designed games which are tentative, incomplete, and flexible have found that the villagers are encouraged to collaborate in the creation and perfecting of the game. Such games permit the villagers to play a role that gives them status and pride of authorship. Encouraged by success, local participants may then go on to produce other learning or entertainment materials of their own. For example, in Ecuador's non-formal education programme, the initial set of 20 basic simulation games was created by project staff at the university of Massachusetts. After the first few months, however local participants generated new ideas leading to substantial modification.

With all these advantages, the major difficulty presented by the use of games is that of integrating the games into a total learning experience relevant to the needs of the learners. Participants need to see themselves moving forward in knowledge, just as they also advance in terms of social sensitivty, business sense, or civic consciousness. Games cannot alone do the job but it would seem that they have an extremely significant role to play within a will integrated learning system. The challenge is to assure such integration.

(D) Methodology for use of Techniques

Simulation Games

An example is the Blind fold Game which has been used in several communities as an initial stimulus to get women to participate inthe getting acquinted process that will provide the best atmosphere in which to discuss their problems.

Village women gather in an open space near their houses and after an exchange of greetings, the motivator suggests that they play the Blind fold game. A mild reactions of shyness and excitement, a volunteer is found and blind folded. She is led, by another volunteer around the circle. The motivator asks how she feels about being blind folded. Her response to being blind folded, her feeling of helplessness, her need for help, her awkwardness in an unfamiliar situation is then discussed in a broader context of life problems. Reactions to this game may be quite frank; indicating self-awareness and assertiveness on the part of the learners. In one village, for example, a woman in the group objected to it strongly, calling it a silly game and a poor analogy because "blind people are blind for life".

While simulation games and role playing and other activities are increasingly used to loosen up the group and to arouse critical consciousness, the care of the curriculum in each case remains primarily focused on specific social and

economic issues. The lessons deal with learning the most effective, rational and, systematic way of overcoming deficiencies and satisfying needs. In this way, both the need for better ways to cope with life's daily problems and the need for greater self esteem are met.

(E) Sample Sensitizing Exercises

1) How I behave in a group - self awareness exercise upon joining a new group I generally provokes the following questions:

(a) Prefer to sit quietly and listen to others.

(b) Feel quite at ease in participating in discussion.

(c) Find myself ready for some form of leadership role.

(d) Sometime I wish that I could take over and structure the discussion.

(e) Fulfill at ease.

(f) Prefer to listen for a while and then participate in the discussion after I have a feeling for the group.

(g) Other (specify).

Comment

In designing this simple exercise the purpose was to sensitise participants to their own behaviour in a group setting and eventually to help them relate more emphatically to the villager whose reference often prevent full participation in a group discussion.

2) Entering your Own Space

Self awareness exercise part one : Participants may be given the following instructions "on a shat of paper draw two squeares of the same size. In the first square put down as many phrases as you wish that best describe your current situation in life. These can include professional, personal, social or economic characteristics anything you choose to describe your current position in life".

After several minutes, the participants are told, "in the second square, write down pharases to describe how you would like to be five years from now. What situation would you like to be in five years from new?"

Again, after several minutes, participants are instructed: "Now look at both squares. Try to imagine yourself in the situation you described in the second square"

Part two: Participants are than asked to imagine themselves to be some rural person whom they know. The exercise is repeated, with the participants projecting themselves into the role of rural peopel.

Reactions to both parts of this exercise can be left for discussion within the smaller groups. The purpose of the exercise is to get participants to think about how they perceive those of the rural person. A second exercise, "entering your own space", carried the self-search a little further, this time related to aspirations levels.

3) Rural Adult Characteristics

Part One: Each person is asked to list on a piece of paper five characteristics of rural adults when this has been done, individually, one participant goes to the black board and be giving to tabulate on one side of the board the characteristics as they are called out by participants in turn. The tabulation is in three columns: positive, negative, and in between. There is usually much discussion about where a certain characteristic should belong for example some may feel that "reserved" or "humble" are positive qualities while others may diagree. "Angry" too is seen as positive in some sub-cultures while others will see it as negative. The judgement as to where, in the three columns, a given quality belongs, is left entirely for the group to decide. The group leader does not intervene even if invited to. Also it is very important not to discuss the results of this tabulation (for example, to comment on whether the total picture seems to negative or too rosy or not realistic would prejudice the second part of the exercise).

The group leader need not ask these questions as such, but gently guide the discussion towards this type of reflection. Much of the comparative analysis will come about sponatneously if the participants have enjoyed doing part one of the exercise. They tend to carry the animated discussion into part two.

Part Two: Next, each participant is asked to think about a rural adult he knows fairly well keeping that particular rural adult in mind, each person is then to write down five characteristics which apply to his chosen rural adult.

The responses to the second part are also tabulated in separate columns on the board and the totals of the two sets of columns are compared.

Comment

Whether the # difference in the results of parts one and two this exercise focuses the group's attention on how well they know the rural people as individuals and not as stereo types.

Part two is directed at mis conceptions concerning rural adults. The effectiveness of the excersis again depends on the participants' completing one part without being aware of what they are expected to do next.

4) Broken Squares

Exercise for human relations in problem solvings. This exercise is described in a hand book of structured experiences for human relations Training Vol-1 edited by J William Pfeiffer and John E. Jones. Participants are divided into groups six five game participants and on observer judge each game participant is given set of Broken square cards, each card an irregularly shaped part of a square. Squares are formed by putting the cards together.

Comment

This game was designed to demonstrate the importance of co-operation in achieving a group goal. Participants try to form side-inch squares by combining their square as a group. Smaller squares can be made by combining other pieces but this does not contribute to the group goal. Co-operation is only attained when each member of the group tries to understand the other members' needs and recognizes each one's potential contributions to the realization of the group goal.

In a co-operative group all members are actively engaged in mentally puting the pieces together and are sensitive to the needs of others. Each member is willing to give parts of his own square to help others. In this way, a group can quickly realize the goal of the group as a whole. If, on the other hand, participants are more interested in forming their own squares, the goal will be more slowly attained.

The observer notes who is willing to give away pieces, who games to divorce himself from the struggles of the rest of the group, how many people are actively engaged in mentally putting the pieces to gether, and other characteristics of group behavior.

Group discussion analyzes the effect of co-operation on problem solving and shares group feelings about the game.

5) Photo Parade

Communications sensitivity exercise; Participants are divided into two groups each group is given two sets of five photographs (the two sets are indentical) showing participants and the teacher or facilitator playing different roles, e.g. directive, non-directive, group discussion, lecture etc. but they are not given any clues as to what each photograph depicts. Participants are then asked to look at one picture at a time, individually and to fill the appropriate space in the following form. After considering each picture in this way, they part it on to the next person on the right and receive a now picture, to be similarly examined from the person to the left. In those way the photos are moved around the circle when the full parade of five photo groups has been completed, individual responses for each picture are compared and discussed. The group leader should encourage analysis of reasons for interest, activity etc. Observed in particular pictures rather than sweeping conclusions such as "lectures are always a bad strategy in techies", or "communication should always be two ways". In other words, even though participants may choose one type of the self-actualising process they should not close their minds to other possible uses of other strategies under different circumstances.

Comment

The purpose of this exercise is to help people analyse the various roles that learners and teachers play in different kinds of learning situations. I called this exercise photoparade simply as a way of making a virtue out of necessity.

6) Serialized Posteg : Exercise to Promote Learner Participation

The purpose of this communication tool is to demonstrate to the group that different people can perceive the same things very differently and also that each of these peception has its own validity. The tool incidentally gives participants, particularly the more timid or reserved areas, anopporunity to make their view points hard. The fact that interpretations are some what different makes the exercise interesting, yet the differenoe are seldoms so great as to make any one participant fearful of being way off the make. This is "safe" exercise in the respect. It should be seen however, as only a small step towards a more open, creative involvement.

Seats of posters are prepared ahead of time each set consisting of four scenes which can be mixed and put in any order to tell a story. To change the story one has only to change the order and to interpret the scenes from one's own personal view point. The group needs to be assured that there is no "right" story. If participants are encouraged to use

their imagination freely and no restrict their thinking just to what is in the post test , the stories can bequite lively. If not, monotory is likely to set in after the third or fourth story interpretation.

The scences in the posters should come from village situations themselves or from the environment with which the trainees are familiar. This may require observation interviews or other preparations.

Comment

There are any number of variations which can be introduced in to this exercise. For example, if the set contains same "given" pictures for every one to use and some "options" from which to choose the participants have more lee way to be creative.

7) Flexiflans

Exercise to encourage learner participation - Flexiflans get their name from the fact that they are flanned backed figures with flexible links. I first designed them for a workshop in Indonesia but have also tested them in a small way in other projects. They work best when a large variety of flexiflans has been prepared ahead of time, including different human figures, animals, trees, crops, small objects (e.g., work

implements, furniture) houses, or parts of houses, etc. These flannel backed pieces are laid out on atable and a learner or group of learners is invited to select any pieces needed to illustrate a topic, idea, or episode. The theme must be selected by the narrator and must be something he considers important to communicate to the others.

Since the content of each communication comes entirely from the head of the narrator, a much greater variety of themes come up through the use of flexiflans compared to serialized posters Flexiflans an also be used in other ways; for example, to resolve conflict if two participants with oppressing views of aproblem each compose a flanned scene to illustrate differing views of the problem. Differences in perspective can them be discussed more easily when they are "objectified" instead of remaining at the verbal level.

Comment

The main issue to be defined in the use of learning materials is whether they truly open up communication by learners about concerns meaningful to them, or instead simply engage learners in reacting to concerns that the curriculum designer considered important. The latter would be a disguised form of manipulation.

(a) Fish Bowl Discussion

Participants are divided into groups, an inner group which discusses a specific topic and an outer "listening" group. For example, the inner group may be a planning and evaluation team while the outer group is a steering committee which listens analyzes and translates into action.

(b) Brain Storming

In a brain storming session held at the end of a training session in Thailand, a world Education consultants asked participants to suggest ways to hold down the drop out rate in the functional literacy. Family life planning programme. Their suggestions included: games, feed back (immediate), certification (medals/rewards), collecting money for coffee, collecting money for tobacco, movies, plays, free seeds from the ministry of Agriculture for new crop introduction, field trips, getting children to tutor their parents pre selecting students for study writing pen pal letters to students in other classes around the country, debated, stories, class projects, talks by religious leaders, and songs both in Thai and Mally.

(c) Role Playing

Teacher trainers, role playing as moral adult learners, take key words home and find out what meaning they have for their families friends and neighbours. They bring the responses back with them at the next meeting (next day) break in to small groups to compare notes, and finally reassemble to share experiences. This has the double effect of creating individual and community awareness.

After discussing different models of Non-Formal Education (systems approach) for rural development, techniques, methods, it will be worth if curriculum planning be given due attention. Following paragraphs describe the different aspects of curriculum planning as well as different methods.

(1) Curriculum Planning with Reference to Clientele

The clientele of non-formal education programms tend to have special psychological attitudes as a result of being deprived of schooling or having failed to complete it. These include a low motivation to attend classes, a sens of inferiority or inadequacy as learners; a tendency to be easily discouraged and drop out; a feeling of powerless in influencing environmental pressures and problems, an overly diferential attitude toward the teacher as a dispenser of wisdom; or skepticism about the meaningfulness and practical value of education in their lives.

Teaching subject matter alone is therefore not enough. Content must be relevant and convincing in order to capture the interest of the learner. Non-formal education programmes for adults have approached these goals in differing ways.

(2) Curriculum Planning to Achieve National Goals

This includes following steps:

(a) Development of Criteria

i) Ascertain national goals;

ii) Study community needs with teachers participation in selected communities;

iii) Evolve sets of objectives, content, teaching strategies;

iv) Evolve flexible national curriculum.

(b) Criteria should be feasible. It should be relevant to curriculum development. It should be comprehensive. Analysis of curricula should elicit to what extent the existing curriculum is workable and suits the changing needs of the community.

(c) It should be reviewed periodically.

(d) A variety of people should be involved in the analysis of the curriculum materials. An appropriate sample of curriculum materials should be subjected to analysis. Last but not least point is analysis should be done quickly.

(3) Curriculum Planning for Rural Transformation

As a field of study in which to develop curriculum material, rural transformation is relatively new Rural transforma~~xxxx~~ mation includes, among others, the improvement of health and nutrition and the development of employable skills. It also requires the co-ordinated efforts of many agencies, a Ministry or Department of Education being only one such. Most of all, curriculum workers and others interested in rural transformation need to be clear as to what the 'transformation' should be about. The half-serious querry such as "why there is a need of rural transformation? The people are hospitable. They are smiling. They are happy. They have food to eat" etc. leads to the need about knowing the desired "transformation" on part of curriculum planners.

(4) Planning Need Based Curriculum

It includes following stages:

(A) Devising instruments for collecting data about a village and developing guide lines for their administration.

i) Identifying the aspects which need to be studied.

a) Natural Environment and material resources

Under this aspect land, water, mineral and other resources available, the houses, other buildings and roads to be studied.

b) Social and economic environment

Various social institutions such as family, religious groups and educational groups, vocations, incomes and expenditures should be studied.

c) Cultural heritage

Under the heading should be studied such institutions as the customs and traditions songs, dances, lengends, heroes and heroic exploits, traditional culinary art and home remedies.

d) Interdependence

In this category should be studied the relations between the village and surrounding villages, towns and state agencies.

e) Change

Here the political, economic, cultural and social changes which may be taking place should be studied

ii) Group the questions under appropriate categories - Education, Health and Nutrition, Socio-economic conditions cultural and Religious activities, civic responsibility, and community resources.

iii) Consider the resources human, material, time-available for carrying out the study.

iv) Ensure the participation of all concerned indelineating the objectives of the study and in designing the questionnaires, in particular the community.

v) Include plans for the analysis and use of the data to be collected

vi) Carry out a preliminary survey.

Techniques of Administering the questionnaires.

1) The objectives of the study should be understood not only by all involved in the data gathering but also by the community studied.

2) The community should take part in the data gathering and not merely be passive participants answering questions and supplying data.

3) If necessary, an adquate and representative sample should be selected.

4) The data gathering teams should be briefed on the use of instruments and their conduct during the survey.

5) Wherever possible, the data should be cross-checked using other techniques such as reference to local documents, maps and photographs.

6) The data gathering should be done in stages using the data to identify problems for curriculum development.

Date from Mahasen Mahavidyalya- illustrating how the data may be used to identify curriculum development problems.

Date	Problems	Implications for the Curriculum
1. Area 100 acres uncultivated land 25 acres Elevation High suffers from freequent drought	Lack of water for irrigation	What kind of irrigation technique of system may be and taught and also constructed by the students?
2. Occupations: Agriculture 11% Labour 04% Trade 08% Govt. Service 07% Private sector 05% Massons and Carpenters 02% Others 04% Unemployed 59%	Unskilled labour force Insufficient employment opportunities Lack of drive to work among the people	What employable skills may be taught in school? What learning would enable the students to be self employed? What educational programme would change the people's attitudes towards work? What school products are marketable? What lessons would launch students in to cooperative enterprises and initiate cottage industries?
3. Per-capita income Rs. 60/ per month	Low production from land	How many students help increase family income? How many yield for the land be increased? What goods can be produced from the community resources? What nature resources of the community have not been adequately exploited? What other products may be raised considering the soil and climate of the village?

Contd....

Contd...

Date	Problems	Implications for the Curriculum
4. Health No.of houses without toilets - 21	Epidemics/ Anal mia/ Bowel diseases	What sanitary toilets may be constructed by the students within the income of the family?

Implications for the curriculum

What toilet attitudes, habits and practices may be in corporated in the curriculum?

mm

B) Data from xx a village health and nutirtion survey illustrating how the data may be uses to identify curriculum development problems. Breeding places for mosquitoes and flies are formed in more than 65% of the houses surveyed. Knowledge and attitudes leading to the eradication of these breeding places should be included in the curriculum.

2) There is no proper disposal of garbage and refuseing some 65% of the households. The importance of proper disposal, the harms resulting from allowing refuse to accumulate should also be included.

3) Environmental pollution caused by animals and the resulting health problems should be given a place in the curriculum.

4) Adequate knowledge and healthy attitudes leading to better sanitary and toilet habits should be conveyed through the curriculum.

5) Tooth decay and Scale skin are some of the frequent diseases prevalent in the sample, surveyed. The curriculum should import the necessary knowledge, attitudes and skills that could assist in eradicating these diseases.

6) The curriculum should give adequate emphasis to the development of healthy habits in oral hygine.

<u>Preparing Curriculum Materials</u>

A) Gather data about the Community

Referance has already been made to the need to collect data. "Gathering data about the community with the help of the community" is a strategy used to stimulate and utilise their contributions based on their experiences and creativity. Incidentally, it would help to obtain their commitment and support for the programmes which were to be launched.

B) Identify community needs and problems

It is quite possible to identify community needs and problems in a very general way without doing any systematic gathering of data about the particular community under commitment and active participation of the community. The community is likely to are planning their development. Hence it is considered essential that community needs and problems

be identified on the basis of actual surveys conducted with the participation of the community.

The necessity for the provision of:

(a) opportunities for self-employment;

(b) a greater range of employable skills and the necessity for the eradication of fly breeding places.

(c) Specify aspects of rural transformation use of the data about the community may be used to specify some aspects of rural transformation.

1) The data indicated that places in which flies breed are present in the majority of household compounds. There is no proper disposal of garbage and refuse. The way household animals are looked-after results in health problems and environmental pollution.

In such a situation, an aspect of rural transformation is a transformation' of the household compound so that it no longer provides breeding places for flies and there is proper disposal of garbage and refuse and care of animals.

2) Data indicate that many people of working as are unemployed nearly a quarter of the land available is uncultivated due to lack of a regular supply of waters. The percapita income is very low. One aspect of rural transformation in such a situation is a transformation of the occupational profile of the work force. Another aspect is a transformation of the uncultivated land into productive land by finding ways to cultivate it.

Different aspects may be synthetized. Each community needs to have its own specification for its own transformation. Specifying rural transformation in this manner has many advantages. It leads to the identification of very concrete objectives. It indicates action which needs to be taken by different agencies. It indicates the different educational programmes which may be refuised for the various groupings of people by age or sex (children, adults, women). It also indicates how in adequate the formal education system is to ensure certain aspects of rural transformation.

(d) Identify area for curriculum development:

This step is to identify certain priority areas in terms of community needs, in consonance with the resources which the school has at its disposal and the particular constraints under which the school works. An analysis of existing curriculum may be necessary at this point. An example of the kind of work which may be done with respect to the village referred. Broad areas to be covered by the curriculum for rural transformation.

Environmental santiation:

Eradication of fly and mosquito breeding places;
Disposal of garbage and refuse;

Vartilation of houses.

Environmental pollution:

Water pollution; Air pollution; pollution by animals.

Persoanal hygiene:

Health habits; oral hygiene; sanitary and toilet habits.

Community welfare programme:

Problems of irrigation purification of drinking water; problem of underemplopyment/unemployment; problem of deforestation.

Food production and and utilization:

Food production: kitchen gardening, extended cultivation, tilling, use of fertilizers and insecticides. Food utilization: Food storage, Food preservation, judicious planning and consumption of meals.

(e) Evalve development aims for the school

- i) Increasing food production in the homegradens.
- ii) Eradicating breeding places of flies from the home garden.

It needs a positive response from the community as a whol

(f) Design curriculum material

As a crucial component of the extensive activity of designing curriculum material, the participants felt that it would be most usefull to give some examples of objectives which are directed towards meeting specific problems of the community for example

Understanding the nutritive value of the vatious types of food stuffs available in the community and selecting ajudicious combination of these food stuffs to make a balanced diet.

This objective comes well within a formal science or health curriculum. But the usual centrally designed formal curricula may not have dealt specifically with special areas of concern such as food stuffs available in a local context.

(g) School as a community development center

These activities stem from the "development aims referred to earlier. The development activities are to achieve these aims, and must of necessity be very specific to the particular community. They need to be designed by the local school staff with the participation of the pupils, the community, other agencies and local resource persons. Hence the development activity needs a format which makes its design relatively easy and not the time - consuming task that curriculum development activities generally are Fig-I gives an example. In summary it may be said that the implementation of the curriculum for rural transformation should result in some observable change in the community.

Fig. School - Directed Development Activity.

1) Aim : To eradicate mosquito breeding places in household compounds (in a specified areas).

2) Students involved : Students of grades VI-IX

3) Plan of action

Activities	Persons involved	Materials needed	Target date
1. Locating breeding places in the home compounds of students	By each student (they may help each other)	Check list of possible breed -ing places (out put from science lesson)	—
2. Discussing means of eradicating breeding places located	All students, teachers, public Health Inspector, some parents.	To besupplied by public Health Inspector	—
3. Eradicating breeding places in the home compounds of student	By each student (may help each other)	—	—
4. School exhibi- tion on necessity for mosquito control	Teacher, all students, public health Inspector	Charts, posters, exhibits	
5. Locating breeding places in village compounds and carrying out eradication	Students, parents volunteers		
6. Survey of village compounds to check that they are free from mosquito breeding places	Students		Periodi- cally

Relationship of community problems and curriculum for Rural Transformation.

Community

Gather data/establish report with community

School directed development activities with support of other agencies and local resource persons

Identify needs and problems of community

Design Curriculum for rural transformation

<u>Model for curriculum planning</u>

For the content of the curriculum for different developmental aspect please refer to Appendix.

CHAPTER-VI

DESIGN OF THE PROJECT

INTRODUCTION

Since non-formal education (NFE) is relatively a new and emerging concept, one can not expect the availability of the very many models of planning, implementing and evaluating non-formal education programmes. Hence there is an urgent need for developing systematic strategies (NFE model) which can help administrators and planners in planning and administering NFE programmes. Such a model should also help practitioners (NFE facilitators) in implementing NFE education programme.

In order to make NFE programme effective, both formative and summative evaluations are necessary. This further suggests that there should be an inbuilt system of evaluation in the NFE model. Systems approach could, possibly, be used successfully for developing such a model.

OBJECTIVES

The objectives of the project are as under:

1) To understand the relationship between non-formal and formal, informal education in the rural context.

2) To develop a systems model for planning non-formal education which will serve the following purposes;

A) It will represent an exhaustive compilation of the planning and operational functions required by non-formal education facilitator and co-ordinator.

B) It will offer planning sequence of events that will enable systematic planning and predictability about the effectiveness of non-formal education centre programme.

C) It will help in planning, producing and evaluating learning materials and programmes for specified audience as per their requirements.

D) It will serve as means for gathering, analyzing and storing information needed for making planning decisions.

3) To develop a battery of evaluative tools for evaluation of non-formal education.

4) To study teaching and learning approaches which could be optimaly effective for conducting non-formal education in developing instructional methodologies for non-formal education.

DESIGN

Statement of the problem

"Developing an effective model of Non-formal Education for Rural Development : A Systems Approach"

Sample of the study

1) Location: The study has been conducted in village Takarma which is 26 kms. away from Surat (the District Head Quarter) and 9 kms. away from Olpad (the Block Head Quarter).

2) Sample: Takarma has total population of 903 people including all children, youth, old, male and female. Total population of Takarma was covered under the project.

3) Respondents: Respondents in the present study included NFE teachers, NFE students, administrators, supervisory staff, local social workers, talati and the member of the village development committee. Four NFE facilitators and five administrators were considered for data collection. 43 children who were drop-outs, 19 children who were not enrolled for schooling, were selected for administration of questionnaires. 100 beneficiaries who attended home work supervision programme, 70 students who attended classes for embroidary work, 75 mothers, 75 fathers and 10 grand-mothers who attended classes for planned parenthood and mother craft, 30 adults who attended groups for economic development, welfare, education and nutrition, and 7 local community leaders from Takarma were selected for administration of various research tools. Table-6.1 gives details of the respondents.

TABLE-6.1

Respondents of the study

Sr. No.	Respondent category	Number of respondents
1	NFE teachers	004
2	NFE students	418
3	Local citizens	007
4	NFE administrators	007

Evaluation model used in the present study

The evaluation model used in the present study is based on Scriven's (1967) model of evaluation as operationalized by Sanders and Cunningham (1973). This model provides both the internal and external data. In this study internal and external data constitute the dimensions of the programme to be assessed. Internal data are used for assessing programme means and external data are used for assessing programme effects, involved in the development.

Research tools

As per requirements of the evaluation model the following research tools were developed and used for collection of data for evaluation of NFE programme in the village Takarma.

A) The following research tools were used:

1) Village Survey Blank (Talati)
2) Village Need Survey Blank (Citizens)
3) Family Survey Blank (Head of the family)
4) Evaluation of NFE Centre
5) Appraisal of staff qualifications
6) Appraisal of Instructional materials
7) Staff competency appraisal (administrater)
8) Staff competency appraisal (NFE facilitator)
9) Needs assessment (Comments from NFE facilitator)
10) Needs assessment (Comments from the local citizens)
11) Needs assessment (Comments from NFE students)

12) Curriculum design appraisal (teachers)

13) Student attitude appraisal (students)

14) Instructional methods appraisal (teachers, students)

15) Student achievement appraisal (teachers)

16) Validation of systems model

B) Systems approach was used for planning NFE programmes at different levels and development of systems model for planning non-formal education.

Collection of data

Firstly, a few evaluation tools were prepared and administered to different groups. The scheme of data collection for this part has been presented below:

TABLE-6.2

Overview of scheme of administration of research tools

Sr. no.	Title of questionnaire	To be completed by			
		NFE teachers	NFE students	NFE administrators	NFE citizens
1	2	3	4	5	6
A)	Need Assessment				
1:	Comments from the local citizens				x
2:	Comments from NFE teachers	x			
3:	Comments from NFE students		x		
B)	Programme inputs Delivery of Instruction				
4:	Instructional methods appraisal		x		

contd...

Table-6.2 contd....

1	2	3	4	5	6
	5: Instructional materials appraisal	x			
	6: Curriculum design appraisal	x		x	
	<u>Staff qualifications</u>				
	7: Staff pre-service and in-service and training appraisal	x			
	8: Staff competency appraisal	x			
	9: Staff competency appraisal			x	
C)	<u>Programme outputs students attitude</u>				
	10: Student attitude appraisal		x		
	11: Student achievement appraisal	x			

Besides this, different strategies were used for collection of data. Door-to-door contact programmes, small group meetings, observations by project staff at meetings of different committees, interview with individuals, were also used. Quite a few informations were gathered through awareness raising programmes.

<u>Statistical analysis</u>

Both initiative and descriptive statistical methods were used for analysis and interpretation of data.

TERMINOLOGY DEFINED

Operational definitions of the terms used in this study have been given below:

1) NFE is short form of non-formal education.

2) NFE Centre is the place where local citizens gather and make use of the materials, media and resource available at the centre with the help of NFE facilitator to satisfy their educational needs.

3) NFE facilitator is the person in-charge of NFE Centre who is responsible for the management of the centre and guidance of NFE students. The phrases NFE teachers and NFE educator have been used as synonymous to NFE facilitator.

4) NFE student is one who attends NFE programmes to satisfy his or her educational needs.

DELIMITATIONS OF THE STUDY

1) The present study is delimited to the village Takarma.
2) It is limited to NFE centres established at the village Takarma only.

3) Only four NFE facilitators were trained to conduct the programme.

4) Systems model was prepared and training was provided to NFE facilitators and members of the village development committee to use systems approach for planning of NFE programme at these centres.

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5) Village activities were divided into three categories viz. 1) Developmental activities, 2) Educational activities, 3) Cultural activities, Each facilitator was made responsible for one activity mentioned above.

CHAPTER-VII

AN INDIAN VILLAGE

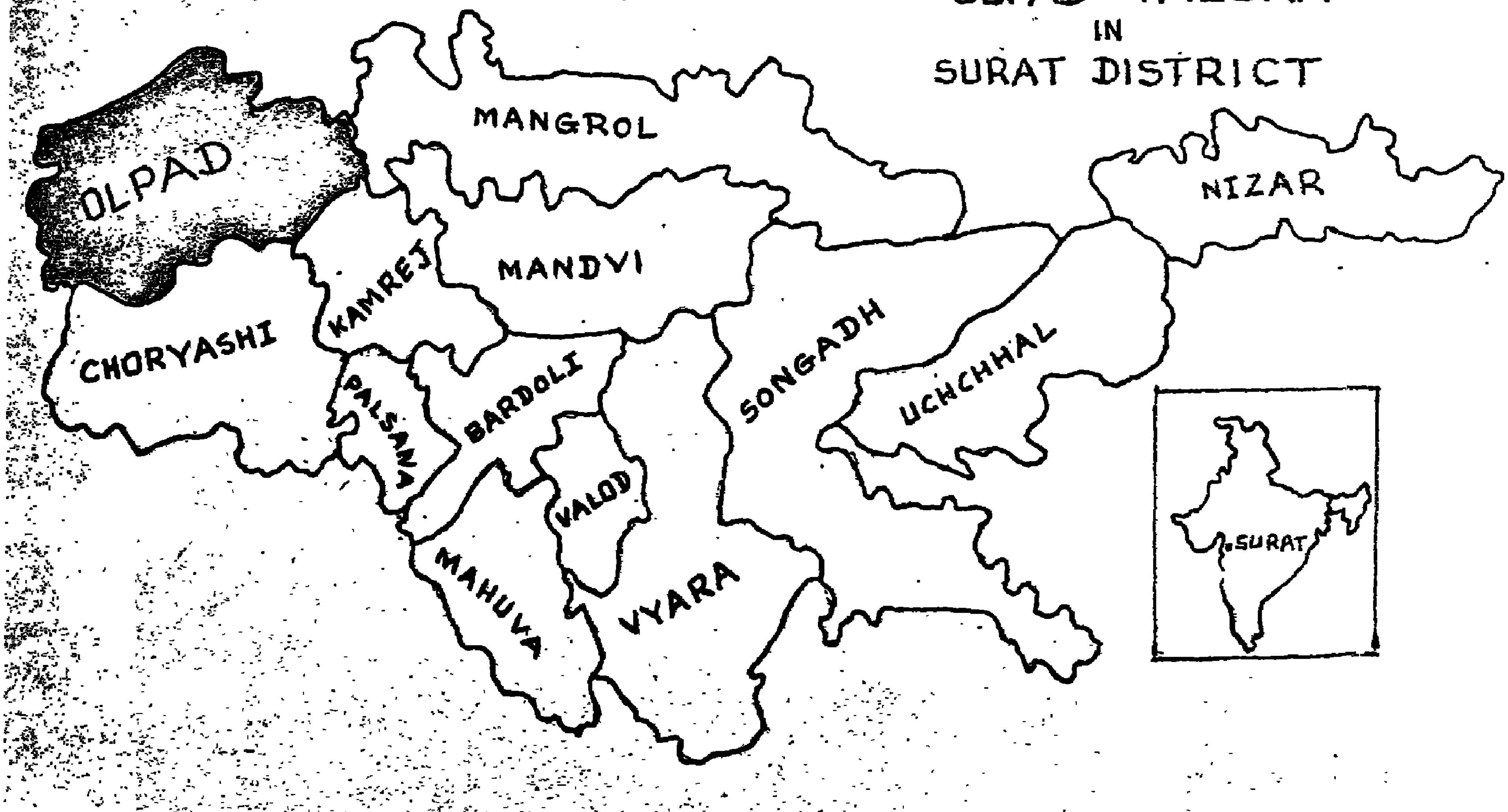
Studying an open system like a village is a complex phenomenon. It warrants development of a multifaceted research strategy. In order to study 'Takarma' the village adopted for the NFE project, a multifacet strategy was evolved which has been described in this chapter. Methodology of village survey regarding educational status, occupational status, economic status and social problems of the village Takarma has been described in the chapter. It also includes a survey of the NFE needs in the area of education, vocation, awareness, health and so on. The chapter deals with the different development programmes implemented in Takarma, in the above-mentioned areas. Efforts were made to optimize utilization of resources available in the referent local community. Contacts were made with Government offices, private practitioners in the area of health and agriculture, voluntary organizations such as Gujarat child welfare, Halpati Seva Sangh, Khet Vikas Mandal, Vedachhi Ashram etc. college of agriculture, retired personnel, bank officers, through correspondence and arranging meeting with them with a view to develop village development programme.

This chapter also deals with the strategies adopted for programme development and the difficulties faced in the implementation of the programme.



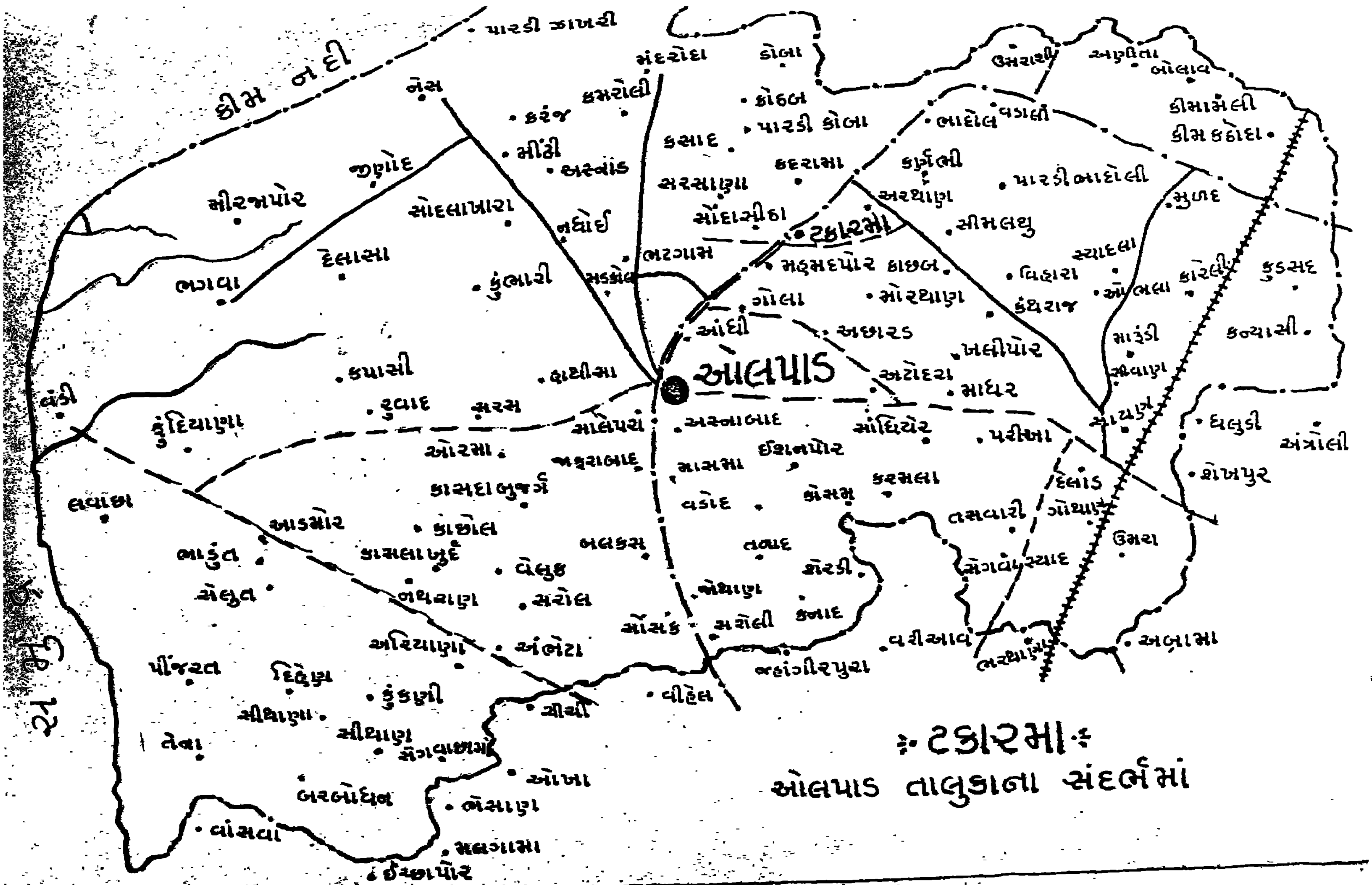
1. OUR VILLAGE : TAKARMA

OLPAD TALUKA
IN
SURAT DISTRICT



SELECTION OF VILLAGE

Process of selection of a village for the proposed project involved a series of meetings of faculty members followed by an extensive planned contact programme under the leadership of Dr. G.B.Shah, Professor and Head, Department of Education, South Gujarat University, Surat; who is also the Honorary Director of the project, Dr. K.V.Sheth, the Co-investigator Co-ordinated this contact programme. Under this programme the Principal Investigator along with the faculty members contacted many community leaders and voluntary agencies and visited quite a few villages suggested by different prople. Suggestion for selection of the village Takarma came from quite a few people which was further strenthened by a meeting with Shri Jagjivanram (Das Kaka), Director, Sumul Dairy, Sutat. Still to take the final decision meeting with the people of Takarma was essential. Secondly we did not want to enter Takarma as if we were returning to Takarma not as if we were reaching Takarma. Hence public relations programme was initiated and Dr. Sheth sent a large number of letters to community leaders of different castes and sections saying that we wanted to meet them with a purpose to initiate a few activities in the village where in we would like to work with them. This was followed by a series of meetings with the village people mostly in informal sittings. The Director of the project along with the project team participated in these meetings. These meetings gave us a feeling that there is an organisational potential available in this village.



:: ટકારમા ::
ઓલપાડ તાલુકાના સંદર્ભમાં

We thought that though there are small interested groups but there is possibility of bringing them together to work for the development of the village as such.

Furthermore the level of awakening in this village is low. The village, geographically, is situated away from town or city and, really represents village setting and provides adequate scope for experimentation. These observations also supported the selection of Takarma for the purpose of the project. Experiences gathered in the meetings cited above were discussed at length in the meeting of faculty members and final decision to select Takarma for the NFE project was taken. After this, a general meeting of the people of Takarma was organised under the Chairmanship of Prof. A.R.Desai, Vice-Chancellor of the South Gujarat University, who takes sincere interest in community based projects, on 2nd October 1978 which was attended by almost all the people of Takarma and the project was inaugurated.

VILLAGE SURVEY

This phase included two programmes: (i) collection of demographic information about the village; and (ii) door to door survey to complete the first step two survey blanks were prepared (i) village survey blank which was administered to Talati-cum-Secretary from Gram Panchayat and (ii) village need assessment blank which was administered to village leaders.

DEMOGRAPHIC DATA OF VILLAGE TAKARMA

Takarma belongs to Surat District of Gujarat State. It is 26 k.m. away from Surat (i.e. district place) and 9. k.m. away from Olpad (i.e. Taluka place). According to 1971 census report, the population of the village Takarma was 903 but 737 people were covered under their survey. The whole village has been divided into seven falias viz. Halpativas, (Talao Falia) Kotwala Falia, Brahmin Tekra, Vachala Falia, Harijan Vas, Vad Falia and Desai Falia. There are only two religions i.e. Hindu and Muslim existing in Takarma. The whole population has been distributed among eleven castes. Table-I describes caste wise stratification of Takarma.

TABLE-I

CASTEWISE DISTRIBUTION OF TAKARMA POPULATION

Caste		Population Surveyed Male	Female	Total	Population according to 1971 census
1	Patel	155	157	312	365
2	Anavil Brahmin	20	011	031	043
3	Modi	003	002	005	008
4	Harijan	019	016	035	025
5	Rajput	020	023	043	061
6	Brahmin	004	003	007	004
7	Bania	004	002	006	002
8	Halpati	126	151	277	395
9	Sidhpuriya	003	002	005	—
10	Ahir	005	005	010	—
11	Talpada Koli	001	005	006	—
	Total	360	377	737	903

It would be observed from the Table-I that village population has been distributed among eleven castes of different socio-economic and cultural status. Patel and Halpati communities are a dominating one. Knowledge of each community might provide data for development of socio-cultural programmes for different groups.

Educational Institutions in the Village

There is one primary school which is run by Jilla Panchayat, Surat through Taluka Panchayat Olpad. There is one secondary school up to X std. Which is run by a private management. There is no arrangement for pre-primary education in Takarma.

Literacy Status

Out of 737 inhabitants of the village 447 were literate and 290 were illiterate. Table-II presents information about educational level of people who were literate.

TABLE-II

EDUCATIONAL LEVEL OF PEOPLE OF TAKARMA

Educational level	Total Population	% age
1 Higher education	6	1.34%
2 Secondary education	120	26.85%
3 Primary education	321	71.81%
Total	447	100.00

It is obvious from the Table-II that only 6 persons from Takarma have gone for higher education. It is also observed from door to door contact survey that one girl had completed her post graduation and one boy had completed his B.Sc. course. Remaining 4 persons have not been able to complete the graduation course. Majority of the literate people have completed their primary education and they are equipped with functional literacy and functional numeracy. Secondary school was started during the last decade which affected the number of people reaching secondary stage of education.

Illiteracy in the Village

There were 290 illiterate persons in the village. Table-III shows age wise distribution of illiterate population.

TABLE-III

Age-wise Distribution of Illiterate Population of Takarma

Age group in Years	Total No. of Illiterates	% age
1 to 5	73	25.17%
6 to 14	64	22.07%
15 to 35	65	22.41%
36 and above	88	30.35%
Total	290	100.00

It can be observed from the Table-III that the target of universal compulsory primary education has not been achieved in the village even though there is a primary school which provides free education free books and also free dress to the children coming from B.C. and S.T. Among the literate population more than 50% belong to the age group 15 and above. Out of these about 40% belong to age group 15 to 35, the age which is considered to be optimally productive.

Occupational Survey

The people of Takarma are engaged in eitht different occupations. Table-IV presents occupation wise distribution of working population of Takarma.

TABLE-IV

Distribution of working group Population According to Occupation

Population	Occupations									
	Agriculturist	Dairy man	Service man	Vegetable grower	Businessman	Diamond culturers	Labourers	Skilled person	Unemployed	Total
	85	69	35	13	6	25	152	3	75	388

It could be observed from the table-IV that the village has agriculture as a major occupation on which big and small farmers as well as landless labourers depend for their livelihood. Almost all the farmers are the members of the cotton co-operative and the sugar co-operative. Cotton, Wheat, Banana, Rice, Jawar and Vegetables are the main crops of the village. The landless labourers could be further classified into two categories viz. Khandeshi (Seasonal, Mobile labourers) and Halpatis (inhabitants or Takarma). There are no small scale industries in the village which would have possibly helped in removing underemployment from the village.

Low percentage of literacy and lack of awakening have possibliy pushed the village into a state of non existence. When approached it was felt that the people are not ready to think for alternatives for their own development as well as development of the society.

NFE Needs Survey of the Village

According to 1971 census report there were 141 households in Takarma but the village survey revealed that now there are 132 households in Takarma. Out of 132 families 71 families were randomly selected to collect the information regarding non-formal education needs. They have a desire to change their present occupation but they are not clear about what they would like to go for. Only seven families have suggested their preferences for service (4), diamon cutting (2) and Business (1).

Economic Status

Survey of income reflects the living standard of the people in terms of their economic status. Table-V presents a data about the economic status of the families surveyed.

TABLE-V

Economic Status of Inhabitants of Takarma

No. of Families	Economic Condition				Total
	Above Poverty Line	Marginal Line	Below Poverty line	Not Answered	
Families	31	17	79	5	132

Out of 132 families, 31 families have their per day per head income more than Rs. 2/- i.e. they are living above poverty line. Seventeen (17.00) families have their per day per head income of Rs. 2/- i.e. they are living on marginal line of poverty and seventy nine families have their perday perhead ~~g~~ income less than Rs. 2/- i.e. they are living below poverty line. Five families didn't reply to the question pertaining to income.

Above data reveals that due to limited sources of income, village is economically not very sound. Low income and economic backwardness has been reflected in ownership of occupational instruments such as water pump, tractor, bullock cart etc.

Above mentioned survey in the area of social life, educational life, occupational life and economical life of village reflects different kinds of needs on the bases of which NFE programme can be [illegible]. Other [illegible] of collecting NFE needs were

questionnaire, interview and opinions of the leaders. Following paragraphs describe the felt needs of the villagers. Table-VI presents the need analysis data which were collected through questionnaire used in door to door survey.

TABLE-VI

Data Regarding Different Needs Areas Identified Through Survey

Kind of Need	Total No. of respondent			Percentage			Total	
	Yes	No	N=132	Yes	No	N=132	No. of families	% of families
1. Economic	61	36	35	46.21	27.27	26.52	132	100%
2. Social	63	25	44	47.72	18.94	33.34	132	100%
3. Cultural	49	23	60	37.12	17.42	45.46	132	100%
4. Education	53	24	55	40.15	18.18	41.67	132	100%
5. Health	49	24	59	37.12	18.18	44.70	132	100%
6. Hygine	46	26	60	34.84	19.70	45.46	132	100%
7. Vocational	49	26	57	37.12	19.70	43.18	132	100%
8. Recreation	51	24	57	38.64	18.18	43.18	132	100%
9. Agriculture	51	24	57	38.64	18.18	43.18	132	100%
10. Housing	46	24	62	34.84	18.18	46.97	132	100%

It is obvious from the table that the areas in which the people of Takarma wanted improvement have been identified. Highest priority has been given to social which has been followed by economic and education. It was also observed during door to door survey programme that out of 132 families 73 families (54.75%) belong to farm who own their land. 56 families (42.00%) are working on the farm. They are landless labourers. Three families (2.25%) have not mentioned anything about holding of land. Therefore non formal education regarding economic development of the community has been emphasised, at the same time education has also been given due priority for development of the village. This further suggests that people are aware of broad areas in which they needed help through non-formal education.

Planning and Budgeting

TABLE-VII

Awarness Regarding Planning and Budgeting

	Aware of Planning	Not aware of planning	Did not answer	Remark	Total
Number of heads of families	54	16	13	49 Labourers	132

Out of 132 persons (who are heads of the family) 54 persons were found to be aware of importance of planning. They do plan for the whole year with regards to crop pattern, investment and [illegible] 16 persons do not attach any importance to planning.

13 persons did not answer to the question regarding planning for investment. According to them it is impossible to fix budgetary investment in Agriculture as the success of Agriculture depends on uncertainties of nature. 49 persons who are labourers were found not to be aware of importance of planning. Further analysis of data warrants that there is a need for organising awareness programmes or orientation courses for farmers in the area of planning and investment to optimise out-put from agriculture. They may be provided with information about good quality of seeds, insecticides, pesticides, fertilisers, use of fertiliser, quality of soil suitable to particular crop etc. It was also observed that farmers did not have scientific approach. This further warrants that there is a need for attitudinal change among the farmers. This also provides scope for awareness programmes. It could be suggested that for this purpose radio programmes on agriculture may be used and dialogue groups could be organised. People may also be encourraged to visit agriculture farms and exhibitions. At the same time such activities could be organised at block level.

Housing and Sanitation:

Out of 132 families surveyed 113 families were found to own their own house, 17 families had been provided accommodation by Government. Whereas 2 families were found to be living in hired houses. Out of 132 house (plannes) 121 houses are kachha (built out of mud) and remaining 11 are pakka (Eight house plannes are built of bricks and three are built of cement concrete) only [illegible] houses in the village have attached

bathroom and latrine facilities while 74 families have errected temporary bathrooms with bamboos and jute cloth. 54 houses are without bathroom and latrine facilities. For latrine they use open field.Almost all the houses have poor arrangement of light and ventilation. 75 houses have attached stables for buffaloes and cows which cause unhygine place for living and provide breeding place for flies and mosquitoes. 53 families are keeping hens, goats etc. They live together with the family.

According to 1971 census report there were 142 house-holds, 5 families have migrated to another village in search of job, 2 families are using their house, plants as stables, where as 3 plants are kept vacant.

The villagers are poor at knowledge of hygine and sanitation. They do not attach any importance to light ventilation and healthy conditions required in a x house plan. This suggests that there is an urgent need for conducting courses on hygine and sanitation as well as house plant planning.

Electrification:

The village has been electrified. All the houses in the village have electricity arrangement. The halpatiwas huts have not been provided electricity connections but community area has been provided with street lights.

Water supply:

Water supply system has not been introduced in the village. People use water of canal or well for drinking purpose. There is pond water which is used for washing clothes. [illegible] water tank is under construction. Canal or

well water being used for drinking purpose is not good for the purpose from hygine point of view.

Stapple food:

Wheat, Jawar and rice are the main stapple food grain used by the villagers. Vegetables are locally grown and used.

Main crops:

Cotton, Sugarcane, Vegetables like lady's finger, Tuver Banana etc. are the main crops of the village.

Cooperatives:

There are three cooperatives in the village. One is milk cooperative. Milk is collected by two agents and sent to Ertham. There is a vegetable cooperative and a cotton cooperative. The people of Takarma are members of these cooperatives.

Post office and Bank Services:

There is no bank in the village. There is a post office which has small saving scheme. Mahila sahakari bank has started working in the village. Takarma. Smt. Yashumatiben Desai takes care of mini saving scheme.

Road and Transportation:

The village is connected to National high way road by an approach road. It is also connected with nearby villages by kachha roads. Railway station is at about 5 kilometer distance from the village.

Social and religious institution:

There are no social club such as Bhajan Mandal, Mahila mandal youth club, Rotary club, Lions club, J.C.'s club in the [illegible] there is a temple trust which takes care of

temple. People are not aware of the activities such as eye donation, blood donation, nutritious food distribution to children of under five age.

In fine, people do not get much opportunity to come closer and sit together for mk cultural or social activities or discuss problems of the village and prepare development plans for the village.

Above information about the village warrants that programmes concerned with banking, education, functioning of cooperative may be developed. Furthermore it was also observed that to make the village more social, institutions like Mahila mandal, farmers club, Bhajan mandal (play centre for children) etc. may be organised at village level which may help in education of women and children as well as in raising awareness in the village about optimal utilisation of different services made available by the government and other agencies.

Educational needs (a) Extension of school activities:

It has been observed that the village has a secondary school and one primary school. There is no arrangement for pre-primary education in the village. The need survey revealed that Balmandir should be introduced which will not only solve the problem of pre-primary education but also attract women towards educational programme. Besides this need of night classes for employed youth and guidance facilities for students coming from homes with educationally backward families was were felt by all the groups covered under need survey. NFE centre may also like to initiate vocational training programmes for unemployed youth was also felt.

Functional literacy for villagers in general and literacy programme for people above 35 years of age ~~was~~ were also felt to be needed for the village population. Such a programme, it was felt, might liberate the people in general out of dependency in terms of writing and reading letters, keeping accounts and similar type of day to day work. Respondents also feel that it will be in the interest of the village if arrangements for making information available about different loans such as for purchasing agricultural equipments as well as buffaloes, bullocks etc. Information about rules for setting up cooperations was also needed by the villagers.

(b) <u>Occupational training needs:</u>

As per requirement of the village the respondents felt that short courses in repair of electric appliances, water pumps, tractors for unemployed youth are urgently needed. This might solve the problem of unemployment as well as problems of repair of agricultural requirement. Sewing classes and embroiddary classes for women and grown-up girls were also needed, it was felt.

(c) <u>Social needs:</u>

Social awakening has been recognised as one of the important needs by the respondents. It was observed that this could be achieved by establishing a few organisations like old citizens groups, social justice committee, Mahilamandal, farmers' club, mothers' club, child and mother welfare club etc. Such organisations possibly will help in developing more relevant NFE programmes etc.

(d) Health needs:

Poor living condition, lack of pure drinking water, poor sanitary arrangements contribute to poor health standards among the villagers. Lack of knowledge about family planning led to an increased number of children particularly in families of lower socio-economic status. The villagers also needed information about keeping themselves healthy. Health education programme and programme concerned with planned parenthood and family welfare. Mother and child welfare would be useful for the village, observed the respondents. Besides this the respondents observed that eye and health check up camps would be useful for the village.

Programme Development in Takarma:

The needs survey of the village Takarma provided essential data for taking decision regarding programmes which could be initiated in the village. The survey provided data for programmes for clients of different age group as well as for both the academic and skill oriented programmes. Table given below presents an our view of programmes which could be useful for the people of Takarma.

TABLE-VIII

Different possible Need Based porgrammes required by the village

Sr. No.	Age Group	Sex F	Sex M	Programme area: Education	Economic Development	Social
1.	3-5			1. Balwadi	x	1. Medical Check up
2.	6-14			1. Play centre		2. Distribution of medicine
				2. Night class	x	1. Medical check up
				3. Home work supervision	x	2. Distribution of medicine

Sr. No.	Age Group	Sex F	Sex M	Programme area: Education	Programme area: Economic Development	Programme area: Social
3.	15-45			1. Literacy class 2. Child raring practices 3. Child care, nutrition, child health	1. Sewing class 2. Embroidery class 3. Best out of waste 4. Small saving scheme 5. Preparation of detergent soap powder 6. Farming 7. Cottage industry 8. Dairy co-operative	1. Mahila club 2. Mother and child welfare club 3. Planned parent hood 4. Celebration of festivals 5. General health and Eye check up programme
4.	15-45			1. Adult education. 2. Course for repair of electrical appliances 3. Course for decision making 4. Teachers' training programme for Eye check up programme 5. Vocational guidance 6. Course for tractor, pump, scutor repair	1. Searching out funding agencies for getting the villager's loan 2. Diamond cutting training 3. Cottage industry 4. Small scale industry 5. Tailoring 6. Formation of Co-operatives	1. Farming club 2. Yuvak Mandal 3. Bhajan Mandal 4. Celebration of festivals 5. General health and Eye check up programme
5.	46 and above			1. Literacy classes	—	1. Old citizen club

Sr. No.	Group	Sex F	Sex M	Programme area: Education	Programme area: Economic Development	Programme area: Social
	46 and above			2. Psychological solution to the problems of generation gap among the family member.	—	2. General Health and eye check up programme
				3. Reading of religious books		

Medical check up campus:

The needs survey also reflected that organisation of medical campus for general health check up and eye check up for all the age groups needed to be planned. Arrangement for vaccination of B.C.G; triple vaccination for the children of age below five years was required. Distribution of folic acid tablets to the anemic children, vitamin A solution to all the children might be useful. Alternative arrangement for providing pure water for drinking purpose was also needed to be made the respondents observed.

It is also observed from the table VIII that the village development programme includes all the age group. It includes educational, economic and social activities for the total development of the village. It also includes health activities. Activities were planned according to the need of the different groups existing in the village. This strategy goes in line with the operational definition of NFE, i.e., Non Formal Education is education by objectives.

In order to develop a village development plan on the basis of data gathered through needs survey a village development committee

was formed . It consisted of community leaders, community members and research faculty from the department of education, South Gujarat University, Surat. This committee discussed the results of the survey and decided about the order of priority of the programmes to be taken. At this stage an integrated approach was used and an attempt was made to develop minimum needs programme. At the same time an inventory of the resources to be needed for implementing the programme was prepared and research faculty was entrusted with the responsibility of contacting different agencies for participation. In order to implement the contact programmes letters were written to seventeen agencies whose list is given in the appendix and quite a few were contacted on phone to take appointment for personal interview. Response from all the concerns was encouraging. During these interviews the research team made the agencies concerned familiar with the concept of NFE with special reference to village development to establish a common pedagogy of communication. These contact programmes included meetings with Taluka Development Officer, a few doctors, a few banks, cooperatives, persons connected with industry and so on. Discussions were made with reference to the needs of the village.

The Head Master of the secondary school and the head mistress of the primary school confused the concept of NFE with that of adulet education. A series of meetings were held with them because their institutions are the main educational resource of the village.

TABLE – IX

School building and equipment facilities available at schools of Takarma

School	Type of building		No.of rooms	Provision for			Educational equipment		Sanitation	Drinking water
	Rented	Own		Laboratory	D.R. Drawing room	T.R. Teachers' room	Maps	Laboratory		
Primary School	–	✓	05	x	x	x		x		x
Secondary school	✓	–	13							*

* Arrangement has been made to get water from Surat.

The secondary school is well equiped as far as building and equipments are concerned whereas primary school is very poor in all these respects. There is a difficulty in getting pure drinking water for the students. Special arrangement for bringing drinking water from Surat has been made. Milk cooperative of village provides drinking water to the school from Surat.

TABLE – X

Data regarding Teachers and boys in the schools of Takarma in the Session 1978-79.

School	No.of Teachers	No. of students total			Remarks
		Girls	Boys	Total	
Primary	8	111	114	225	—
Secondary	9	117	145	262	Only 22 students helped the project
Total ..	17	228	259	487	

It is obvious from the table X that there are seventeen teachers and 487 students in these two schools. Out of these students 262 are of 12+ age. Teachers were contacted independently to get their cooperation inthe proposed programme but no one came forward. The Headmasters of both the schools readily agreed to provide co-operation and they also encouraged students to participate in the project. The result was that twenty two students from the secondary school volunteered to work. The heads of both the schools also agree do help the project by (way of) giving equipments, library facilities, teaching aids on loan from time to time. The secondary school head master also stated during discussions that very few students from primary school come to secondary school.

Commitment of village:

TABLE-XI N=132

Date about commitment of village for contribution of NFE programme

Peoples Involvement in NFE in terms of	Percentage Positive 1	Negative 2	Neutral 3	Total
1. Economic	34.5	65.5	—	100.1
2. Manpower	58.5	41.5	—	100.0
3. Management	66.0	34.0	—	100.0
4. Diffusion of ideas	75.0	25.0	—	100.0

An attempt was made to have an idea about commitment on the part of the people of the village with regards of the contribution they would like to make to the proposed programme. 34.5% of the respondents expressed to provide financial help

whereas 58.5% of them observed that they would like to contribute in terms of manpower. 66% and 75% of the respondents expressed that they would like to contribute to Management and diffusion of ideas respectively. This data further revealed that the respondents had a positive attitude towards the proposed programme of NFE.

Impact of health workers on the village:

An attempt was made to collect data about the impact of Government health workers working in the rural area at Takarma. Data regarding the opinion of the respondents regarding this has been given in the table XII.

TABLE-XII

Impact of Government health workers on the villagers

N=132

Item	Impact responses in percentage			Total
	Positive 1	Negative 2	Neutral 3	
1. Multipurpose worker	89.39	6.82	3.79	100
2. Family planning worker	19.69	21.97	58.34	100
3. Family planning programme	17.42	46.97	35.61	100

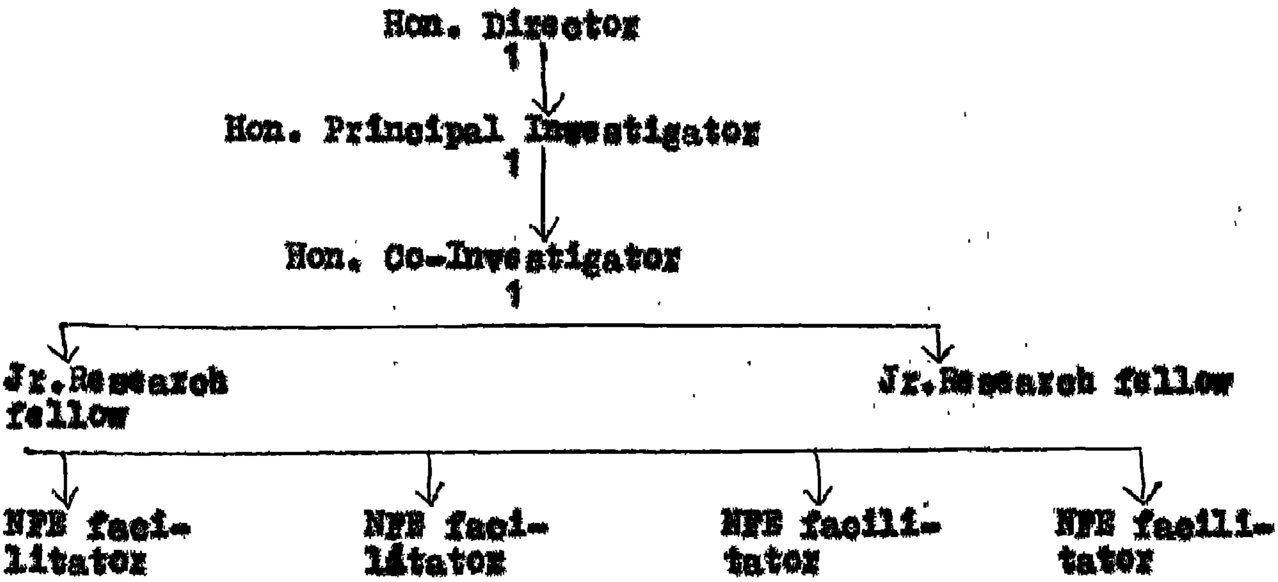
It could be observed from the above table that the multipurpose worker had a good impact on the village population whereas the family planning worker had very little impact on the village which further been supported by the fact that family planning programme could receive as little as 17.42% acceptance from the village. Another important thing which could be noted here is that 58.34% of respondents were neutral about the

impact of family planning worker which may be due to lack of knowledge about the worker's role. But it could be infered from this data that the village level workers need to be encouraged and their services need to be optimally utilised for the village.

IMPLEMENTATION OF THE PROJECT

The structural lay out of the project have been given in the Figure below:

Administrative structure for management of NFE Project



For the pilot phase of the project a grant of rupees twenty thousand was given by the N.C.E.R.T., New Delhi. This included salaries of two Junior Research Fellows for one year honorarium to NFE facilitators, travel and secretarial services, contingencies and materials aids.

Implementation of programme at village level:

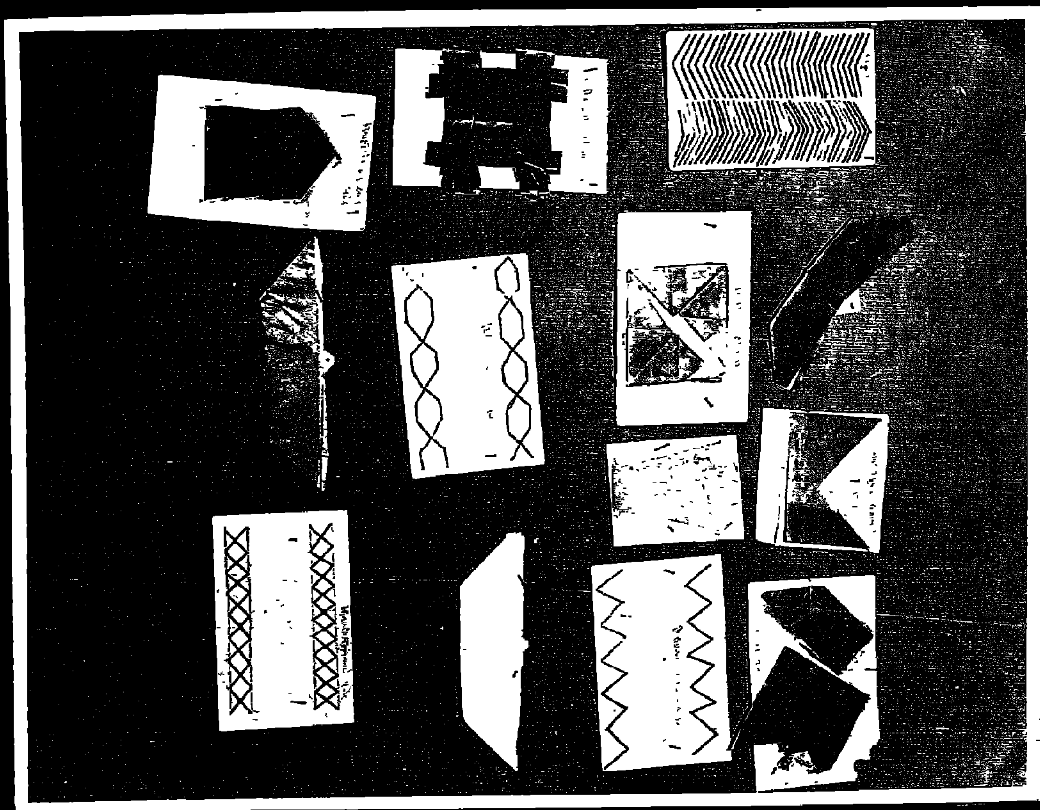
The NFE Project was initiated with door to door contact programme followed by Mohalla/Ottala meetings. Meetings were also held in groups as well as on individual level in order to identify the real needs and assigning priorities to them. In almost all such meetings need for establishing Balwadi was emerged first.

Balwadi: An attempt towards pre-primary education:

Door to Door survey made it clear that it was not possible to get a montessory trained teacher in the village. In this situation the research fellow attached to the project visited Balwadies and recorded few nursery songs, action songs, nursery rhymes, stories and games. She herself ran the balwadi for fifteen days. During this period one of the NFE facilitators worked with her to prepare herself for this assignment. Every afternoon there used to be a discussion session between the NFE facilitator and research fellow. Thus training through participation techniques was used to prepare personnel for the Balwadi. Besides this the NFE facilitator was sent to visit a few pre primary schools in actions in Surat district to enrich her experience and to prepare herself for conducting the Balwadi for the village children. Now there was a problem of obtaining resources for running Balwadi.



2. CHILDREN WITH BALSEVIKAS AT BALWADI



EXPRESSION OF CREATIVITY BY CHILDREN

Resources:

A meeting with the parents of the children was held at Takarma. It was decided that Rs. five per child per month should be contributed to the Balwadi by the parents of each child to meet its expenses. The parents also agreed to provide "Nasta" once in a month for all the children who were registered with the Balwadi. The parents also agreed to provide mats for sitting and toys for the children. Research fellow along with the NFE facilitator used to meet the mothers frequently in order to educate them about the weak and storng points of their children and also how to prepare low cost nutritious nasta from the locally available food grains. This helped in involving women in the NFE project. The mothers were tempted to visit Balwadi frequently and started discussing problems of women with the project staff. These discussions resulted into women club.

In this village the women do the work of selling milk. An attempt was made to collect milk for children going to Balwadi once every week. But the attempt failed. This may be because of the fact that the sense of donation for the community has not been so strong on the part of the women. Though there were three houses which were falling vacant but the owners refused to give even for running Balwadi. Then two women came forward and offered their accommodation to run Balwadi. Thus Balwadi was initiated.

Halpati community also expressed demand for Balwadi for their children. As they are the poorest and unskilled group of the society and earn their bread by going on daily wages. During the day they are always away to fields and children are alone at their houses.

The halpatis agreed to contribute some token money for the Balwadi and provide accommodation for the same. Miss Ansuya Sheth, one of the research fellows on the project, who has long experience of social work took keen interest in establishing an independent Balwadi for this community and initiated action for implementing the same.

A communication was also sent to Taluka Panchayat, Halpati seva sangh and shree. Allubhai shah (eminent social worker), District Development Officer and Gujarat Balkalyan sangh requesting them to help the Rural Balwadi by providing financial grant. Smt. Annpurna Mehta, Govnidbhai Bhakt and Shree Vinayakbhai Pandya who are connected with the training of Balwadi workers were contacted for conducting the training programme for more number of Balwadi workers who readily agreed to help in this venture.

Implementation of project:

Two Balwadies were started at Takrma, one for general population and the other for the wards of Halpatis. The first was started in January-79 whereas the second was started in February 79. Enrolment began at the meeting of parents which discussed benefits of Balwadi, decided about rules and regulations and also about financial burden of the same. The curriculum was developed by the NFE facilitator with the help of research fellow. An attempt was also made to involve mothers in this programme. The programme included nursery songs, action songs, indoor and outdoor games. The children were given games and exercises to develop healthy habits. Learning tasks

were designed to foster creativity among the children. Besides this, literacy and numeracy were also components of this programme. Educating the mothers through Balwadi was another aspect of this programme.

Programme evaluation:

Table XIII and XIV present data regarding attendance at both the Balwadis

TABLE-XIII

Monthly average attendance of children at village Balwadi

Month	Total enrol-ment	Drop out	New enrol-ment	Average atten-dance	percentage of atten-dance
January 79	35	-	-	30	85.71%
February 79	30	5	-	17	56.67%
March 79	20	10	-	17	85.00%
April 79	20	-	-	09	45.00%

TABLE - XIV

Monthly average attendance of children at Halpati Balwadi

Month	Total enrol-ment	Drop out	New enrol-ment	Average attendance	percent-age
February 79	40	-	-	25.66	64.15%
March 79	38	2	-	27.00	71.05%
April 79	34	4	-	32.08	94.47%

A comparison of table XIII and XIV revealed that Halpaties (Poorest section of the society) were more interested in their children's education as compared to the general population of the village's children were punctual and regular

in attending Balwadi. Balwadi became centre of attraction not only for kids but also for mother and grown up girls. Parents took keen interest in this activity. Another thing which is obvious from the table is that drop out rate was very low and it was comparatively lower in Halpati Balwadi. An attempt was made to know the reason. It was observed that because the young girl responsible for running Balwadi for general community was not friendly with the children and could not give affection to the children. Hence children dropped from the programme. Again she could not develop variety programme for the children. A lady of 45 years of age was responsible for running Halpati Balwadi. She could give motherly x treatment and warmth of love to children. Hence drop-out rate was comparatively possibly low.

Modification in the programme:

Mothers' group was a regular feature of the programme. These meetings helped in developing programmes for Balwadi. Health check up programme, vaccination, distribution of vitamin A and iron tablets to the children were introduced as a part of the Balwadi activities in addition to educational activities. Mothers were educated by participatory and dialogue method in modern practises for child raring, nutrition, child development, child health, child psychology, mother and child welfare etc., through ragular weekly meetings of NFE programme. Mothers from Halpati community suggested that during their absence there was nobody at home to look after their children so activities

such as day care centre, play centre etc. would be helpful in the development of their children. They also suggested that for them mothers' group be organised during night because during day they were busy with work.

NFE Centre:

Data gathered through door to door survey programme provided data for locating the school drop outs and others who required arrangements for non-formal education.

(a) Enrolment procedure:

The list of the school drop outs was prepared with the help of teachers of the concerned school. After compilation of the list the parents and children were contacted in person. And thus list was finalised for the night class to be initiated.

(b) Resources:

Essential materials like slates, slate pencils, books etc. were purchased and a few material, book, equipments were gathered from primary school as well as secondary school showed willingness to offer their services as volunteers. State Institute of Education, Ahmedabad was also contacted to collect literature for NFE clases produced by them. They supplied about 200 copies of the literacy books produced by them. Gujarat Vidyapeeth was contacted to procure a few copies of prodh vanchanmala part-1 and part-2 and a few copies of teachers' hand books. Trustees of the Mahadev temple were contacted in order to seek their permission to run night class in Mahadev temple premises.



(c) Training of volunteers and Facilitators:

To begin with a few talks by project Director, Principal investigator, co-investigator, research fellows and community leaders were arranged to motivate the students who were ready to offer their service for the project. They were trained for conducting survey work, community contact programme. They participated in implementing these programmes. They were also given some basic training in methodology and techniques of conducting NFE classes. A girl who is working as the village post-master was requested to work as NFE facilitator and given training for running NFE centre through participatory approach. The volunteers were attached to the centre to help the NFE facilitator in conducting literacy work in the village.

(d) Execution of NFE centre:

NFE centre was established at Mahadev Temple for school drop outs. One NFE facilitator was appointed to conduct this centre. Participants were taught varied subjects like history geography, science, civics, functional literacy sums on addition, substraction, multiplication and division(was also taught). Reading of news papers and conducting library became a regular programme of the centre. Attempts were made to help them in continuing their education. Reading of auto-biography of greatmen like Mahatma Gandhi, Lincoln etc. were organised among them. This helped in keeping motivation alive on the part of the participants.

(e) Programme evaluation:

Table-XV presents the average monthly attendance of the participants in the night classes.

TABLE-XV

Monthly average attendance of participants in night class

Month	Total enrolment	Drop out	New addition	Average attendance	% age
Nov. 78	34	-	-	14.3	35.75
Dec. 78	34	-	-	09.73	28.62
Janu. 79	62	-	28	46.50	75.00
Feb. 79	62	-	-	24.83	40.05
March 79	35	27	-	20.27	57.91
April 79	35	-	-	24.00	68.57

It is observed from the Table-XV that "night class" became popular among the school dropouts slowly. The classes were conducted by high school students during the months of November and December 1978, might be this was responsible for low attendance in these months. The maximum number of participants got enrolled during the month of January, 79. Possibly this was the result of efforts put in by the research fellow. During this month class was conducted by herself. It was also observed that during the month of March 79 when the centre was left to the NFE facilitator 27 participants droped out the NFE programme. When discussed with the participants it was found that the programme lacked in variety of programmes as well as the same were not related to real needs. Secondly they also told that classes were conducted in open air hence

because of severe cold children were unalble to attend the classes even though they desired to do so. A staggering of electricity twice a week converted the whole village in complete dark pond. Due to lack of alternative light arrangement they were not in a position to be regular in attending classes. These classes also affected perception regarding education of their wards on the part of the parents. The parents on and often expressed their desire of sending their wards to good schools. Parents complained about the partial attitude on the part of teachers towards the children coming from different families. This also affected enrolment of children in primary school. The children were found to be interested in Bhajans, drawing, enacting plays, role plays, mimicry, Garbas and other creative areas. During this programme it was also observed that for entertainment the children used to play cards as well as gambling. Their language more often used to be abusive. This reflected lack of cultural development on their part. This observation further warranted modification of NFE programme to bridge this gap and help the children in getting rid of the bad habit of gambling.

Modification of the programme:

The research fellow had a meeting with the parents of the students enrolled for the night classes in order to get suggestions from them to make night classes more useful and productive. The children were also allowed to attend the meeting. They suggested that time of the night class should be changed i.e. instead of 8.00 p.m. it should start at

7.00 p.m. and end by 9.00 p.m. Recreational activities should be introducedin NFE centre programmes. They should also be provided with medical help whenever they were sick. These observations were discussed in details at meeting of project team and decision was taken that NFE programme ~~xx~~ should be modified according to the needs of the clients. Following activities were added to NFE programme in addition to the night classes.

1. Play centre as a recreation centre:

The research fellow during ther stay at Takarm she and the NFE facilitator started visiting Halpativas every day evening to play with the children. Cow boys would return from their job in the evening by six o'clock. The research fellow would collect them and made them to play many new games such as blind fold Kho-kho, Dhamal Dhoka, Sattali, Mini Mini, and other social games. She used to tell them story of freedom fight etc. The national song, patriotic songs and bhajans were also taught.

This was a new experience for the parents and the children. They felt excited. The research fellows utilised the opportunity and initiated awareness raising programme, the evidences and experiences which illiterates are facing in their day to day life, their hardships, duties and rights in a democratic country like India, equal opportunities for development and National programmes like adult education, population education, planned parenthood etc. About 100 children used to attend this play centre regularly.

2. <u>Entertainment programme:</u>

~~My~~ It was decided that Mondgy would be reserved for entertainment programme. It would be organised by Yuvak Mandal and Bhajan Mandal. This was announced to the citizens of Takarma. Every body from the village used to wait eagerly for this programme. Children were given subjects to play whatever absurd they come across during day to day life, their social customs bad or good etc. This programme was proved useful in lessening the quarrels, highlighting social evils, making conscious of exploitation, unwanted social customs etc. The Children made use of locally available resources for making stage and make up for different roles. People from other community also started visiting Halpativas. Thus Halpativas became a community centre.

As a result of this effort the patel community became aware of the need for betterment of Halpativas. In order to collect fundsthey decided to arrange for a picture run in the village and collected Rs. 2000 for Halpativas. It was observed that the children and the parents got attracted towards formal education, provided the school, provided such creative activities. To help this poorest rural community contact was made with secretary Halpati Seva Sangh, Bardoli, Shree Allubhai Shah Valod, Shree Vasantiben Shah Madhi to provide facilities of education to the children of Halpaties. Gujarat Balkalyan Sangh, Amdabad adopted this community for implementing child education and other welfare schemes for the chilgren during the International year for childsen. All of them reacted positively.

Health check-up programme:

Due to unhyginic living condition and unhealthy habits, health standards of the people in the village are poor the children were suffering of conjuctivitis, anemic conditions and worms. At the same time the people of the village had no faith in Government health workers and success of health.

A meeting of mothers was conducted by the research fellows to discuss children's health, and availability of Government health services. Importanceof vaccination, vitamin A distribution nutrition and other child welfare projects were discussed. The mothers complained that after vaccination, primary health centres staff did not turn up in past to see what was happening to the cases vaccinated. They had a bitter experience of polio vaccination. One child was given polio dose and the very next day the child was affected by polio. This incident wiped out trust in Government health services on the part of villagers. The research fellows conducted frequent meetings with the community to build confidence in such programmes. One of the research fellows had a back-ground of working with projects concerned with community health. This helped in creating a supporting environment. Diseases like conjuctivitis can be treated by the community health worker. She told this to the people and also added that community health worker is provided with an eye ointment. The people were also not happy with the after vaccination care taken by the village health workers. The research fellow again had some group meetings with mothers and convinced people that she herself would take care of this.

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Names of children for vaccination were enrolled. Letters were written to sarpanch, Head masters of the primary and secondary school and community leaders stating the programme of vaccination and health check up programme. In this programme more emphasis was on precaution and health education. For dissemination information about the programme "on the move" programme was organised which also helped in developing environment for the NFE programme as such.

Resources:

Medical health centre personnel were contacted through correspondence and in person. The proposed programme of health check up and vaccination was discussedin detail with them. It was made clear that we wanted the programme be educative as well as medical aid to the village people. During the discussion it was found that primary health centre staff were also facing difficulties in convincing the people for family planning and vaccination programmes. When the proposalwas put by the project team to the medical personnel they felt that their problem is solved and agreed to co-operate fully in implementation of the programme. A meeting of health workers was conducted at PHC. The principal investigator addressed this meeting and explained the details of the programme.

Training to NFE facilitators:

They were given an origentation course in recording height, weight, chest measurement and filling in other performa. This helped in developing a communication. A pedagogy was required for implementation of medical check up health education

programme in the village. NFE health education programme in the village. NFE facilitators were oriented in medical terminology for.

Programme implementation:

PHC team of doctors and village level health workers came to Takarma and conducted the scheduled programme. Venue for the programme was primary school. Project team also participated in this programme. Hundred students from the primary school and forty people from the community were thoroughly examined. Health check up programme was followed by group discussion wherein the doctors discussed how to maintain good health, importance of healthy habits of personal cleanliness, food and nutrition etc. Besides this, they gave special advice to those who ~~xx~~ were examined in the programme.

Furthermore B.C.G. vaccination was applied to nineteen children. Out of these nineteen children seven children were found anemic. The NFE facilitator was made responsible for supplying tablets of folic acid every day to these children. Four children were found to be suffering of worms, their parents were asked to take them to primary health centre in order to get medicine. All the children were provided with the vitamin A solution. The NFE facilitator spent a few settings with PHC staff to get herself trained in first aid and preliminary treatment such as applying eye ointment during conjuctivitis.

Eye check up programme:

In general health check up the doctor found that a few patients were suffering from cataract. They advised to invite an eye specialist for eye check up. Doctor Modi from Surat,



5. TAKING CARE OF EYE

an eye specialist and surgeon was requested to spare his his services for Takarma for the said work. He agreed and conducted eye check up programme twice. Age wise data regarding the eye check up programme have been given in the table XVI.

TABLE-XVI

Age wise distribution of population covered in Eye check up programme

Age group	Total No. of beneficiaries
76-80	1
71-75	2
66-70	6
61-65	5
56-60	5
51-55	3
46-50	3
41-45	3
36-40	9
31-35	7
26-30	5
21-25	1
16-20	31
11-15	207
06-10	021
01-05	002
Total	311

TABLE-XVII

Sexwise distribution of population covered in Eye check up programme

Sex	Total No. of beneficiaries
1) Male	158
2) Female	146
3) Sex not mentioned	007
	311

TABLE - XVIII

Caste wise distribution of population covered in eye check up programme

Caste	Total No. of beneficiaries
Patel	174
Desai	009
Rajput	063
Harijan	010
Ahir	003
Muslim	006
Jain	001
Brahmin	004
Kumbhar	002
Bania	002
Goswami	004
Tailor	003
Lad	002
Modi	004
Halpati	019
Caste not mentioned	005
Total	311

It is observed from the Tables XVI, XVII, XVIII that people irrespective of age, sex and caste participated in eye check-up programme enthusiastically. This reflects consciousness about health of eye on the part of the villagers. Doctor Modi at the end of eye check-up also conducted a dialogue on "How to keep your eye healthy". Seven persons were found to be suffering from cataract who were in need of immediate operation failing which there were all chances for them to become blind.

Eye check up programme was followed by a contact programme to collect financial support for the patients. Because the patients belonged to Halpati community. The contact programme brought encouraging results. The doctors agreed to do the operations free of cost. The families on the fields of whom these patients were working as labourers agreed to support them financially during operation and the rest time required for success of operation. All the arrangements with the doctors were made but at the eleventh hour the patients refused to go for operation. Thus the programme failed. Project team tried to investigate into reasons but could not get any significant answer. One observation was made by the project team that most of the villagers are in the habit of purchasing glasses from hawkers without getting their eyes examined. This indicates lack of scientific knowledge as well as information about how to keep eyes healthy on the part of villagers. These also indicated a need for arrangement for health education programme for the villagers.

Training programme for teacher in vision testing:

A few teachers from primary as well as secondary school (ten teachers) were trained by the doctor for vision testing.. The doctor delivered a talk on different kinds of diseases, their preliminary symptoms, preventive and curative measures, and if not prevented during the early stages, how all diseases can lead to total uncurable permanent blindness. An exhibition



TEACHERS GETTING TRAINED IN VISION TESTING



of health chart was organised to explain the diseases. He also demonstrated the "vision testing". The teachers were asked to do practicals for vision testing. The head masters of both the schools witnessed the eye check up programme and they agreed to take up the responsibility of follow-up programme with the help of the teachers who were trained for the purpose.

NFE as supplementary mode of formal education:

During discussions on problems related to education it was observed that performance of school going children in examination was poor. These children used to attend some tution class for getting through the examination. Parents came out with the demand that their wards may be helped in this respect. The project team designed" home work supervision" programme and implemented the same with the help for children but also involving parents in this educational programme to develop supportive perception on their part. This gave another opportunity to the project team to infect answers in the people of Takarma.

Home work supervision:

During the month of January 79 this activity was initiated. Students were enrolled to the programme by one of the NFE facilitators 100 students of standards V to X were enrolled. They were divided in to different groups. Bright students were made the group leaders who took the responsibility of helping the group members. Thus peer group method of teaching was used as a methodology. The students were attending Home work supervision thrice a week.

It was observed that this programme helped the school going students a lot. The students learnt that they could help each other and by doing this, they could solve their problems. This exercise boosted their moral. It helped them in systematising their work. Educational guidance was also introduced at this stage and a few lectures were delivered by the coinvestigator to the students. It is believed that "peer tutoring" could help in enriching class room climate and might also help in solving problems of drop out or problems related to wastage and stagnation which is highest at the primary level.

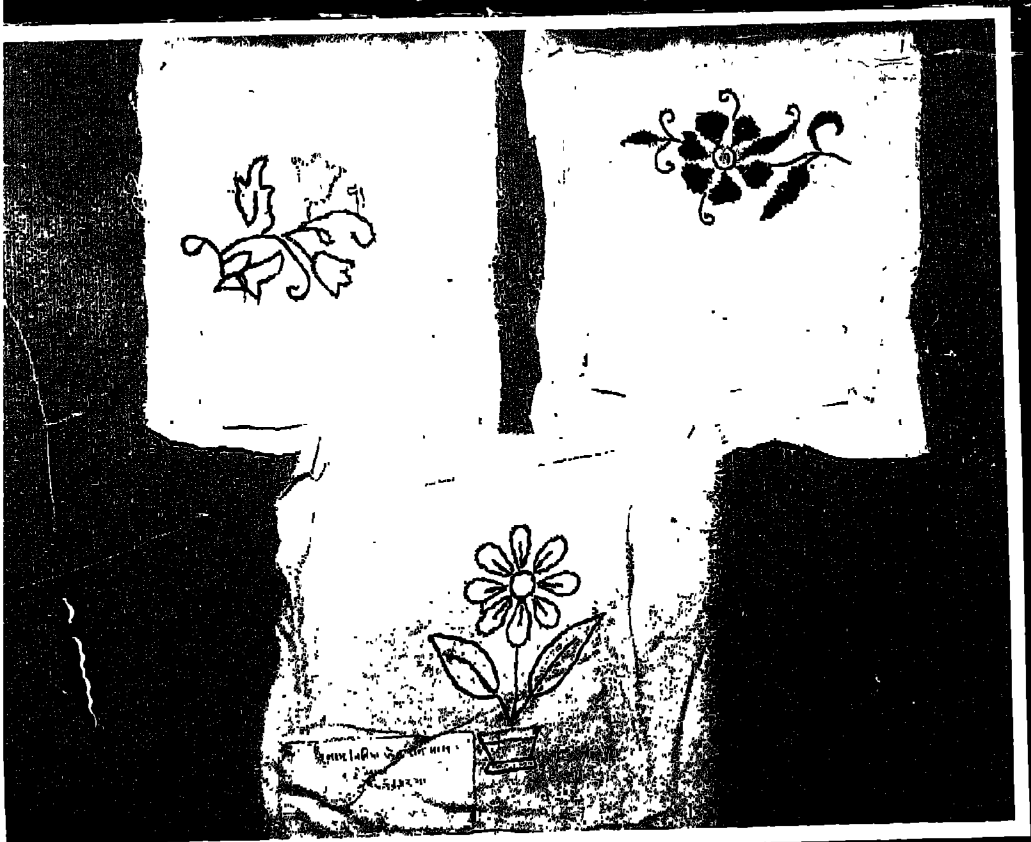
Embroidery classes

During the discussion with Headmasters of both the schools about making school education more relavent it was observed that they felt that some activities which could be useful to girls in their future life may be initiated. Subjects which emerged included nutrition, cooking, sewing, embroidery, batic and rural art which might prove useful. These points were then discussed in dialogue groups and priority was given to sewing and embroidery. One of the research fellows who was expert at embroidery and rural art accepted the responsibility of conducting embroidery and rural art activities at the village. Smt. Shofi Poonawala, Kum. Aruna Bilggi were also contacted in order to enrich the proposed programme.

Thus after designing the programme enrolment campaign was introduced with the help of the school teachers and the NFE facilitators, Seventy girls from the secondary and ten girls from the primary school along with four women from the village

76 "GIRLS" AT [illegible]







got themselves enrolled in the programme. Embroidery classes were conducted twice a week. Samples prepared by the girls were exhibited in the village. This created an atmosphere in in the village and motivated ladies and grown up girls to learn such arts. This also created another opportunity for the project staff to educate women and girls.

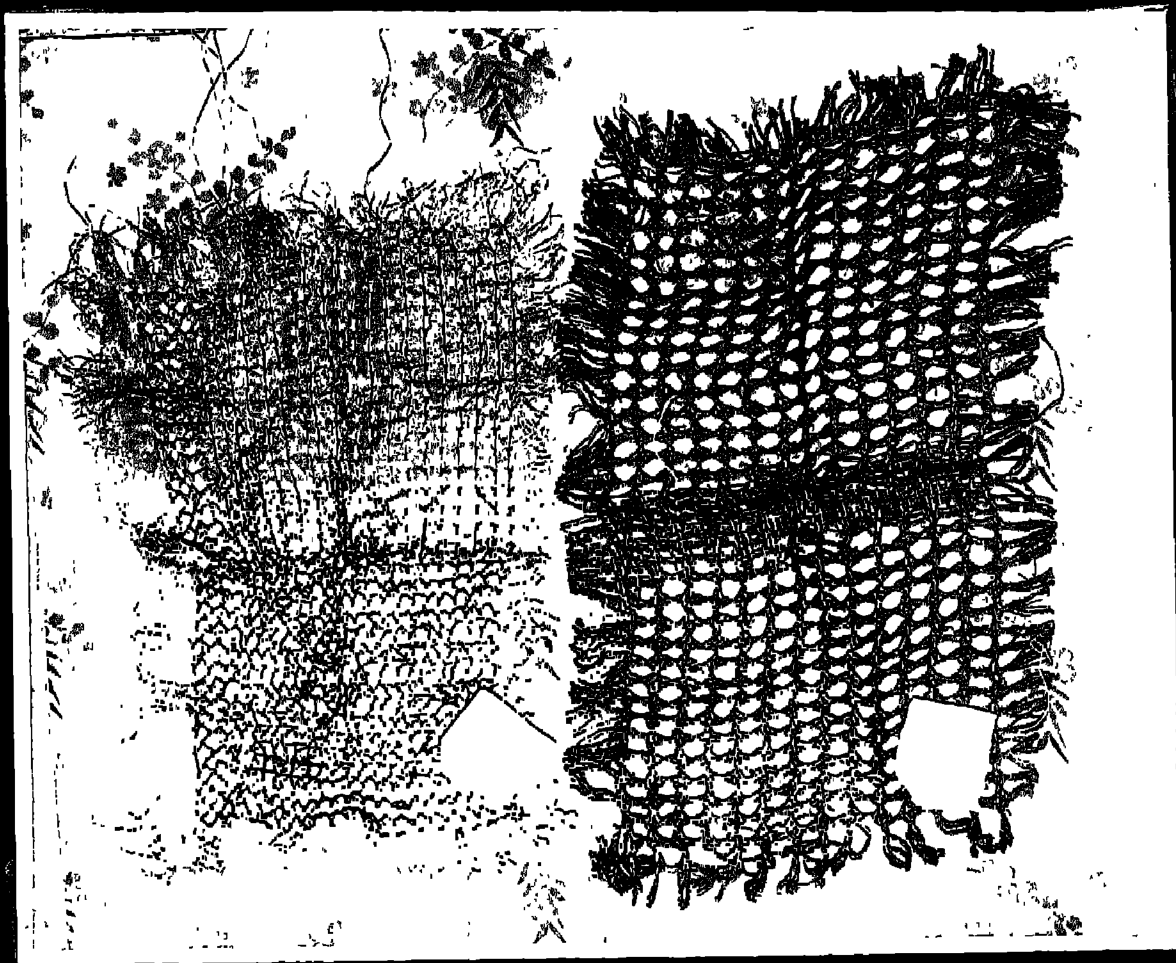
Sewing class:

When door to door contact and Mohalla contact was going on there was a demand from women that sewing classes be introduced in NFE programme for them because there were only two lady tailors in the village who charged very high for stitching the ladies' garments. Table-XIX describes the age wise distribution of women and girls who wanted to learn sewing.

TABLE-XIX

Enrolment of village women in sewing class

Age group	Total No. of beneficiaries
35 - 40	1
30 - 34	5
25 - 29	3
20-24	1
15 - 19	3
Total	13



PRODUCTS OF NFE

Besides this, seventy girls from high school also enrolled their name for sewing class. Now there was a need of an expert hand who can conduct tailoring classes. A lady tailor was contacted. She demanded Rs. 150/- per month for conducting an hour session of tailoring class per day. There was no provision for the same in the project budget. So the same could not be implemented. But the project team tried to mobilise government support. TDO at Olpad was contacted and an application was submitted to him for sanctioning sewing class for Takarma.

Thus the programmes which emerged during the NFE project particularly in the area of education and closely tied with the needs identified by the people of Takarma included Balwadi, night NFE centres, play centre, cultural programmes, Health education and medical check-up, Home work supervision and peer Tutoring, embroidary classes, sewing classes and so on.

Occupational Education (Agriculture):

It has already been mentioned that majority of the people in this village are doing agriculture. Only a few are working with government or semi government agencies or involved in diamond cutting business. A survey of agricultural facilities available in the village was made and data have been presented in the table XX.

TABLE-XX

Facilities available for developing Agriculture as an occupation

Facilities	No.of families stating their positions			Total families
	Yes	No.	Not mentioned	
1. Bullock Cart	52.00	52.00	28.00	132.00
% age	39.39%	39.39%	21.21%	100.00%
2. Tractor	09.00	92.00	31.00	132.00
% age	06.31%	69.70%	23.49%	100.00%
3. Pump	33.00	80.00	19.00	132.00
% age	25.00%	60.61%	14.39%	100.00%
4. Well	44.00	56.00	32.00	132.00
% age	33.33%	42.43%	24.24%	100.00%
5. Irrigation	74.00	34.00	24.00	132.00
% age	56.06%	25.76%	18.18%	100.00%

It could be observed that a small number of families had adequate facilities for agriculture. Co-operative's typical strategies, agriculture could have helped to certain extent but it is not popular. There is lot of uncultivated land lying vacant in the village. In some cases it may be because of cases pending in the courts. It was a good case to examine and help the farmers to become aware of the real problems and think for alternative solutions. A series of dialogue groups were conducted to diagnose the situation and stimulate people to come out with real problems and their problem solution. Small farmers observed that they did not know how to get loan for purchasing farming equipments. They also observed that they were not provided with

pestibides and insecticides from cotton cooperatives. Besides this they are not fully equipped with basic information about controlling the diseases specially which harm cotton plant. Thus the problem the farmers were facing was two fold i.e. economic cum educational. Co-operatives do celebrate the farmers' day but all farmers do not get an opportunity to attend the ~~fmm~~ function. Only their representatives attend these functions. Working of cotton cooperative and milk cooperative has created a feeling among the poors that these cooperatives are not meant for the poors.

When the project was on, the farmers were facing a problem of "Lashkari" a larva which caused damage to the cotton crop. Few farmers tried to control larva but they could not succeed. People were in need of scientific knwokedge to control "Lashkari" Dr. C.T. Patel who is cotton specialist was contacted. He readily accepted the invitation to meet the farmers and demonstrate the techniques to control "Lashkari". He had written two books on cotton which he gave free of charge for the use of the farmers. Mr. Rajubhai Jantrani at Suruchi Vasahat Bardoli who has a lot of experience of farming was also contacted. The problem of moisture in the soild and uncultivated land was discussed with him. He suggested paddy salt cultivation. He also suggested one agency from India and the other from Philippines to get seeds for paddy salt cultivation. Gramsevak was also contacted.

He complained that people didn't have trust in his knowledge so he was helpless to help the farmers.

Programmes:

A full day programme at Takarma for educating the farmers was thought of where campus director, experts and technicians would stay at Takarma. They would organise a film show on the cultivation of wheat, suggercane etc. An exhibition of farm equipment, seeds fertilisers, insecticides and pesticides was also to be organised. Then there will be a seminar on farming and current problems related to crop diseases.

Enrolment for seminar:

The research fellow contacted leading farmers from Takarma. Explaining the whole programme she requestedthem to enroll the names of those farmers who will be interested in such programme. Farmers from the neighbouring villages were also contacted. Agriculture officer atTaluka place was contacted and requested to request the Gramsevaks to enroll the names of farmers as well as women for the course. President of cotton cooperative was contacted to suggest their members to participate in the programme actively. Meanwhile Grampanchayat election was declared so people became busy with election. The result was that the farmers were not interested in seminar hence none of them enrolled for the seminar. Hence this programme could not be implemented. But as a result of awareness the contact programme the newly formed panchayat of Takarma accepted the proposal and passed a resolution to finance such

Other programmes:

Besides this the village development committee which consisted of 40 member, met and discussed to initiate some programmes for education cum economic programme for development of the village. Courses for repair of tractor, scooter, pump and electric appliances was thought of to be conducted. About forty persons were enrolled for this course. Mr. Dhansukhbhai Shah from Surat was contacted to conduct the classes. He came to conduct the classes but the clients did not turn-up to attend the classes hence this programme could not be materialised. The project team tried to find out the reasons. It was observed that big farmers were not interested in the programme because of the fact that they did not want to help small farmers to come up.

Another programme was thought out for training of house wives in human nutrition, modern practices of cattle raring, cross breeding, farming and developing cooperatives. This course was decided after discussing the problems with the campus Director, College of Agriculture, Navsari and T.D.O., Olpad. Both these agencies agreed to finance the course and provide expertise needed. The condition of the Agriculture College that there should be atleast 40 candidates was not possible to be fulfilled if only Takarma was to be involved. Therefore other nearby villages were contacted. Still the enrolment did not come up to 40. The reason was that the dates given by the college did not suit to the participants because of marriage

season. Secondly the participant women were not ready to be away from their family for three days because they were not in a position to make alternative arrangements for milking cows and buffalloes etc. Therefore the programme could not be implemented. But this exercise created an awareness among the people about the services available from the college of Agriculture and Taluka Panchayat.

Another attempt in the direction of economic development of the village was made by providing information to people of Takarma about the facilities for Training in Diamond cutting at Katargam (Surat) and in cottage industries at the Diamond Jubilee Institute, Baroda for cottage Industry. Khadi Gramodhyog was also contacted and information about small scale industries obtained from them was disseminated among the people of Takarma through dialogue groups and individual contact programme. Khadi Gramodyog was ready to conduct a course in spinning for the people of Takarma provided that fifty people could be enrolled and also accommodation for the programme is provided by the village. Both these conditions could not be satisfied because so many people were not interested in Ambar Charkha and also the accommodation required for conducting a training programme for 50 villagers. Besides this, the big farmers were not ready to encourage the Halpaties and labourers to learn spinning on Ambar Charkha because they had a fear of losing labourers.

It has already been said that this village is suffering fromunder employment and unemployment which has resulted into lower standards of living. Halpaties and others who worked as labourers were mainly affected of the two diseases cited above.

These people when contacted said that they were being exploited because of illiteracy and because they did not have resources to stand on their own. Secondly, they were also not getting benefits of loan schemes. It was told that their masters were getting all the benefits of loan schemes in the name of Halpaties and labourers. During the contact programme it was also found that once the Halpaties and labourers had established a labour organisation which would supply labour force to the agriculturalists. But it could not function for long and was dismantaled due to pressures exercised by big farmers on a section of the members of the organisation. These people had also initiated small saving scheme with the idea that they would like to establish their own cooperative which also could not confine because of indirect interfearance from the main community of the village.

These experiences had affected the moral of economically backward community adversely. Still the project team took initiative to install confidence among them. Officers from Mahila Sahkari Bank, Surat were invited to Takarma and meetings were held. They conducted some talks and familiarised the people of Takarma with the mini-saving scheme. Awarness about cooperative establishment was also injected. They were told that without having cooperative they could get benefits of loan and subsidi schemes which were essential for their economic development. 'Sumul' people were also contacted to enroll these people inthe cooperative but this could not

happen because of the feeling on the part of the members of big cooperatives that if people from low economic strata were enrolled they might loose their power. This further reflects that it is not that people cannot develop economically but the fact is that the people who exploit the poor do not want and allow the poor people to become economically strong.

Balwadi provided opportunity for frequent meetings of Mahila clubs. These meetings gave rise to a feeling among women that they involved themselves in some activity which could add to the income of the family. Detergent powder was one of the activities which was introduced first Kum. Ansuya Sheth, one of the research fellows onthe project demonstrated the process of detergent powder making. Now quite a few families are making use of their knowledge. Project of papad, masala and pickel preparation were also discussedin details. Quite a few ladies came forward to initiate this activity in the form of a women's cooperative. Mahila cooperative at Olpad was also contacted in this context. Small saving scheme was also introduced. 40 women were benefited by small saving scheme. 60 women enrolled themselves for the proposed cooperative Venture. But, all this happened towards the end of the pilot phase of the project hence follow up could not be taken up. This created an atmosphere of self confidence among the women of the village that they could also participate in the economic well being of the family.

As it is obvious from the discussions in the previous pages that there were no infra structures for organising social and cultural activities for the people of the village, people killed their time by unproductive gossipping. It was observed



10. LEARNING TO PREPARE WASHING POWDER



that old group people feel that there was no activity in which they could have participated. During informal meetings at the time of consciousness raising groups the research team felt that people would like to participate in the reading of Ramayana, Mahabharat and such religious books. Miss Sheth, one of the research fellows took initiative and started devoting her after noon time in reading Ramayan for old age groups but she also tried to relate it with different age groups in order to fill the generation gap. People from different age groups participated in this activity enthusiastically. Besides this, it was observed that the concept of national days was not developed among the village people. Hence the project team took initiative to celebrate 26th January and 15th August function in the village and discussed their importance in the national life to make the people aware of national festivals. Furthermore, festivals like 2nd October, Navratra, Deshara, Makar Sankranti, Ganesh Chaturthi etc. were celegrated and these occassions were used to install consciousness among the people about constitution of great people like Gandhiji as well as our cultural heritage. This led to a short of reorganisation among people for celebrating festivals at village level. Different mandals and clubs started taking interest in these activities. It was also thought that they could be part of educational programme for out of school people. Secondly such programmes could provide opportunity to people to sit together, remove their differences if they existed and also organised themselves.

Consciousness raising programme:

Consciousness raising was one of the major programmes of the NFE project initiated at Takarma. This programme was initiated through door to door contact programme and further strengthened through dialogue groups and mohalla meetings. First major aim of the programme was to make the village move and stimulate thinking on the partof the people of Takarma about the forces they were working under. Radio Vision programmes, Flash cards, stories, news paper reading, incidents related to day-to-day life as well as socio politico economic life of the country were used as core materials of the consciousness raising programmes. The NFE facilitatorsor members of the project team used to help the group in discussing their problems. It was insisted upon that the leadership responsibility of the dialogue group be entrusted to one of the members of the group. These groups were conducted in Halpativas and the village separately. Generally the themes were not selected but emerged out of dialogues and then the members of the project team helped the people to concentrate on them. It was found that the Halpaties and small farmers were conscious of the exploitation they were put to but they have not been able to come out of it. In the beginning it was observed that these people have lost confidence in themselves and their ability to encounter their problems, specially financial.

To begin with, consciousness raising programmes covered problems related to perception of education on the part of the people of Takarma. These programmes had two major objectives, one attracting people towards adult and non formal education



9. MOHALLA MEETING IN ACTION

programmes and second developing positive attitude towards education of children. Halpaties were motivated towards adult education but they were feeling shy in attending the NFE classes at grown up ages. Another important obsefvation was that once a bond of trust was established they started participating in the programmes enthusiastically. These programmes helped in establishing the NFE centre in Halpativas which functioned successfully. Details about this centre have been reported elsewhere

During consciousness raising programmes special attention was given to economic, political and social problems. An attempt was made to develop a most of feeling among the people, specially, from equal partners of democracy. During the dialogue many new problems emerged most of which were related to psychological aspect of these oppressed people. It could be observed inthe dialogue groups that these people were living in an oppressed democracy which was dominated by elits and administrative bureaucracy often they used to observe that where is democracy even if there is democracy it is not for them. This suggests that there is an urgent need for setting up consciousness raising groups, may be with the help of mass media, in all such communities which are living politically and psychologically depressed life. Without their liberation we should not hope for their participation in governance of the state as well as contribution on their part to national development.

It was also observed that education technology can help a bit in making these programmes more effective. Emphasis should be on participation on the part of people in organisation

of such programme. It was also observed that specialists from out side religious leaders and social workers from outside the village could be successfully used for conducting such programmes. Local problems providedbetter themes than national problems. Health hazards could also provide content for consciousness raising about certain social problems and problems concerned with standards of living. It was also observed that for economicdevelopment it was essential to move these people from the position of object to subject specially with reference to their political and social status.

Besides this it was observed that these oppressed people did not have courage to approach different government agencies concerned with public service for example Taluka Development Officer, Co-operative, Banks Police Station etc. They felt that because they are from low economic strata, these officers will not help them. It is a general feeling among all such communities. The result is that they can not get the benefits of various developmental schemes. Loan was one of the themes which frequently emerged during these group discussions and help in developing concept of cooperative as well as acquintance with the process of decision making for taking loan, contacting people and organisations concerned. During this process they became aware of importance of 'organisation' in life and how they can organise themselves. As a result of consciousness raising exercises the Halpatis started contacting TDO and other officers independently.

The other results of consciousness raising programme included continuous thinking about problem of drinking water, sanitation, economic development of the village as well as how Halpaties could be helped to come up. Villagers also started thinking that for own wells. They also felt that the village can attempt to solve its problem by contacting the agencies concerned with village development which they have not been doing so far. At the same time now they were convinced that ~~it~~ it was essential that if they wanted to solve the problems they would have to initiate action then they could approach other agencies for help. They can not and should not depend totally on government. People were acquainted with procedures of different organizations specially concerned with village development.

Difficulties and Failures:

The project was submitted for a period of three years but sanction was issued by N.C.E.R.T. only ~~#~~ for pilot try out with a grant of rupees 20000/- only.

This situation created very much constraints under which the project team had to work. The major constraint was of manpower. If one peeps back into objectives one will find that four different tasks had to be initiated simultaneously. These tasks included (i) review and depth study of conceptual literature; (ii) designing a systems model and its try out; (iii) developing a battery of evaluation tools; & (iv) developing a model non-formal education centre to study teaching learning approaches. Because of financial constraints required manpower could not be employed and the result was that all these activities could not

be initiated simultaneously which further indicates that for all these activities adequate time could not be given, activities like "News-paper without paper" Planned parent hood, Road safety, Training in organization, Leadership Training, Learning to construct a Latrine, Diamond cutting, improved farm tools etc. etc. could not be implemented. Besides this, due to lack of manpower and financies, varieties of learning packages could not be developed which is basic for maintaining flexibility in non-formal education.

Working under the constraints of time, manpower and financial resources the project could achieve objectives one two and three to a great extent but objectives four and five could not be achieved upto the satisfactions on the part of the project team. Analysisof efforts made, activities initiated and achievement made have been reported in the preceeding pages. During this phase the research team gathered a lot of experience which are worth to be mentioned here. The first thing which persons interested in doing projects in the area of non-formal education should keep in mind is that the community based projects are different from laboratory based experimental studies particularly from the view point of exercising laboratory control over various intervening variables. Though it may not be impossible but it is highly difficult to control even a single variable in the community basedprojects even if the same is attempted it requires a lot of time which cannot be estimated in advance. Secondly NFE project warrants that the H.Q.s of the project team be shifted to the village in which the project is

being conducted. This will not only help in successful implementation of the project but also provide opportunity to gather important data about socio-psychological changes taking place in the community. Because of time constraint in this project the primers developed for adult education were used. It was found that this literature does not work. Strategies and literature for conducting literacy classes have to be changed which could not be done in this project because of the lack of manpower. It was observed that 'Radiovision' programme works effectively for consciousness raising as well as education of adults. It helps in comprehension as well as in sustaining attendance in the classes. We could not develop varieties of 'Radiovision' programmes and multimedia packages because of lack of manpower and time factor. NFE requires coordination of different agencies government, semi-government, voluntary, commercial working in different fields. This demands not only coordination but follow-up which further demands for manpower and time. During this project such attempts were made but could not achieve the objective because by the time contacts were established the project had to be concluded. "Dialogue" as a method of instruction has been formd effective for both conducting NFE classes as well as conducting consciousness raising groups.

Health Education and medical service could be used for initiating such community based projects successfully. Door to door survey not only helps in indentifying the real needs but also works as an effective teaching strategy and consciousness

raising technique. Establishing of different forms like farmers club, Mahilamandal, Youth club, and dialogue groups works successfully as infrastructures for implementation of the project. Economic programmes occupy second place after health which attract NFE clients.

Halpaties and other economically back-ward communities want to improve their conditions but they are afraid of other major segment of the society. Their first need is self confidence in the word of Paulo Friere they need to be moved from the position of <u>object</u> to the position of <u>subject</u>. In such communities emphasis should be on consciousness raising programme. Other programmes should encourage out of it.

The systems model developed here needs to be tried out on an adequate sample which could be done in the final phase.

On the basis of this experience it could be said that such projects if approved, should be approved for full proposed period. In case of such projects pilot phase may not be necessary because they are of developmental nature. Activities emerge with the development of the project and also the concept takes shape.

In this case though the project team usedto visit the village frequently but only one research fellow could be spared to stay in the village for longer spells of time. It could be observed that during her stay in the village activities caught momentum. To organise women activities like "Balwadi" or Women cooperative could be effective channels for initiating organisation among the women. Involvement of local leaders and religious leaders from the stage of planning was found useful.

In fine it could be said that this project has contributed a systems model which could be used for planning and implementing NFE programmes the report also provides good back gound for review of literature. The tools developed for evaluation is another contribution of the project field experiences regarding implementation of the NFE project in Takarma could provide useful information for the future researchers. Depth study of Teaching-Learning strategies with special reference to NFE needs to be taken. Characteristics of NFE facilitators is another area which warrants research problems.

Extension of proje ct:

An attempt was made to extend this project to other village. For this purpose another village Umra was selected. Door to door survey of the village was done and non-formal education centre was established with the aim that this village could be one of the villages to be covered under this project in its final phase. Details of the survey have been given in the other report in "Gujarati". Besides this, possibilities for extension of the project to a group of villages have been examined, contacts with other villages have been made, initial survey of two more villages Erthan and Bharthana have been done. There are quite a few villages in the sorrounding area of this university which could be taken up in the final phase of the project.

CHAPTER-VIII

DEVELOPING A SYSTEMS MODEL FOR PLANNING AND IMPLEMENTING NFE

First requirement of system specialist for planning for reordering of the existing system or planning a new system is the detailed information about the system that exists. Many different types of data are needed. The quality and objectivity of the data collected and the form in which they are presented to decision-makers will deeply in-fluence the systematic planning. Appropriate and adequate data make possible continuing reformation of sensible objectives and clear deliberation on the best means of achieving them. In case of planning Non-formal education system, following basic data are needed:

1) Enrolment figures for all levels of education.
2) Percentage of drop-outs and repeaters at all levels.
3) Percentage of school-age population not receiving any education.
4) Number of qualified teachers available in that community.
5) Number of educated persons and skill specialists available in the community.
6) Professional training facilities available.

7) Inventory of school buildings and buildings that could be used for educational purpose in the community, instructional materials, equipments, estimation of utilisation rate.

8) Budgets available and budgetory constraints.

9) Adult (or continuing) education facilities and estimated participation.

10) Adult literacy figures and information about each illiterate.

11) Vocational training statistics.

12) Shortage of skilled manpower in the economy.

Besides this, the statistics, if they are to be useful in planning, must include enough information on the past and the future (projections for five to ten years ahead) to reflect population trends, village to city mobility and changing economic and social requirements comprehensive data collection tends to highlight all kinds of things that previously had been overlooked. Attempt may also be made at identifying the results of the educational system.

Resources, their allocation and use are central to educational system planning. When planning a new educational system, make sure of adequate resources. These resources could be categorized under 1) money, 2) programmed materials,

3) manpower and 4) equipment/buildings. All are essential in the right amounts of the right quality for the right period of time ahead if a new system is to succeed. It demands programme budgeting, which relates expenditure directly to objectives, and which groups manpower, equipment, and buildings into functional programmes.

After completing the evaluative survey of the village which has been reported in the preceeding chapter a few committees were formed to design different components of the systems model. The committee emerged out of dialogues and discussions at different levels. The main committees included 1) project committee, 2) village development committee, 3) Mahila Mandal, 4) Old citizens group, 5) Bhajan Mandal, 6) Education committee, 7) Farmer's club and 8) Youth Club. The project committee met with different committees and held a series of meetings with them. In the initial stage these meetings aimed at stimulating participation on the part of local leaders and enlightened persons in the programme. Village development committee was the major committee of all these sector committees which included representatives from all walks of life. The project committee worked as experties "think tank" and all the times concentrated on geting maximum out of the local educative potential. To initiate the model development exercise we adopted the systems models for planning nonformal education developed by Sharma (1977) which was discussed in

greater details at committee meets. In all the meetings the project committee members used to be always there to provide guidance and information. Each such meeting was followed by group work. These groups were designated as dialogue groups. Each dialogue group included members from the project committee and representatives from relevant sub-committees. In all the cases village development committee was represented at such meetings.

Initial planning model had 97 sub systems of nine major subsystems. Debugging took place by discussions and narrations and the resultant model which constitutes nine major subsystems has been reported in the preceeding paragraphs.

DEVELOPING A MODEL FOR PLANNING NON-FORMAL EDUCATION: A SYSTEMS APPROACH

Development of different sub-systems of the model.

1. Developing NFE Programme

This is the first of the nine sub-systems where planning begins. Flow chart of this sub-system is given in Figure 1.0. It is supportive to the other 7 systems as a base point of administration, policy and regulatory procedures. As the planner cycles through the model this sub-system will become more explicit. The more the planner 'cycles' through the model the

more specific and predictive he will become. The (1.1) identifies national, state and district plan sub-system which is offered at this point to enable planners to determine national, state and district procedures. Guidelines are prepared and published. Guidelines given at national, state and district level are stored because local plan can not be contrary to these guidelines. Hence such guidelines may be stored in a folder marked (1.1). After completing the work of guide line preparation tool for door to door survey should be developed in which all the questions are included which cover the demographic information, village development needs and family needs of the villagers. Thus information collected by door to door survey (1.2) should be made baseline data to develop a village plan.

Local planner's first self directed activity occures in the (1.3), which develops local plan sub-system. The first event in the sequence should be that the local director with the consultation of project team must (1.31) develop planning Team Approach taking representatives from all major groups and develop the planning model in a narrative form. This model may be stored in (1.32). Design Local Plan functions. This narrative model is reviewed in (1.33). Review Local plan by an advisory group and project team and the results may be forwarded to (1.4) for approval and inclusion in the master plan. Any information from further effort or recycling of the model is stored for future use by local, district, state of

national official.

In review, in the light of (1.1), the careful compilation of all local plans and the co-ordination of all these plans into a district wise #/ master plan is suggested. Such a plan could be a feedback to the local level and this closed submission review cycle permits maximum communication and development of realistic planning goals.

Local planners should take care in defining the roles and tasks in the (1.31). Developing planning Team Approach, careful selection of people at this stage will help the total planning as well as follow-up. The group initiated discussion with eighteen subsystems of this system and finally accepted seven to design this system.

The few points which may cause break down of planning continuum which emerged during discussions could be as follows. First, when explicit directions are not provided to planners. Second, a clear delineation of planning task is not made. Third a review pattern is not developed. Fourth, there is a time lag in communication. Besides this, when there is no adequate staff and the co-ordinator is necessarily part time such a course of action leads to an incomplete and inadequate planning.

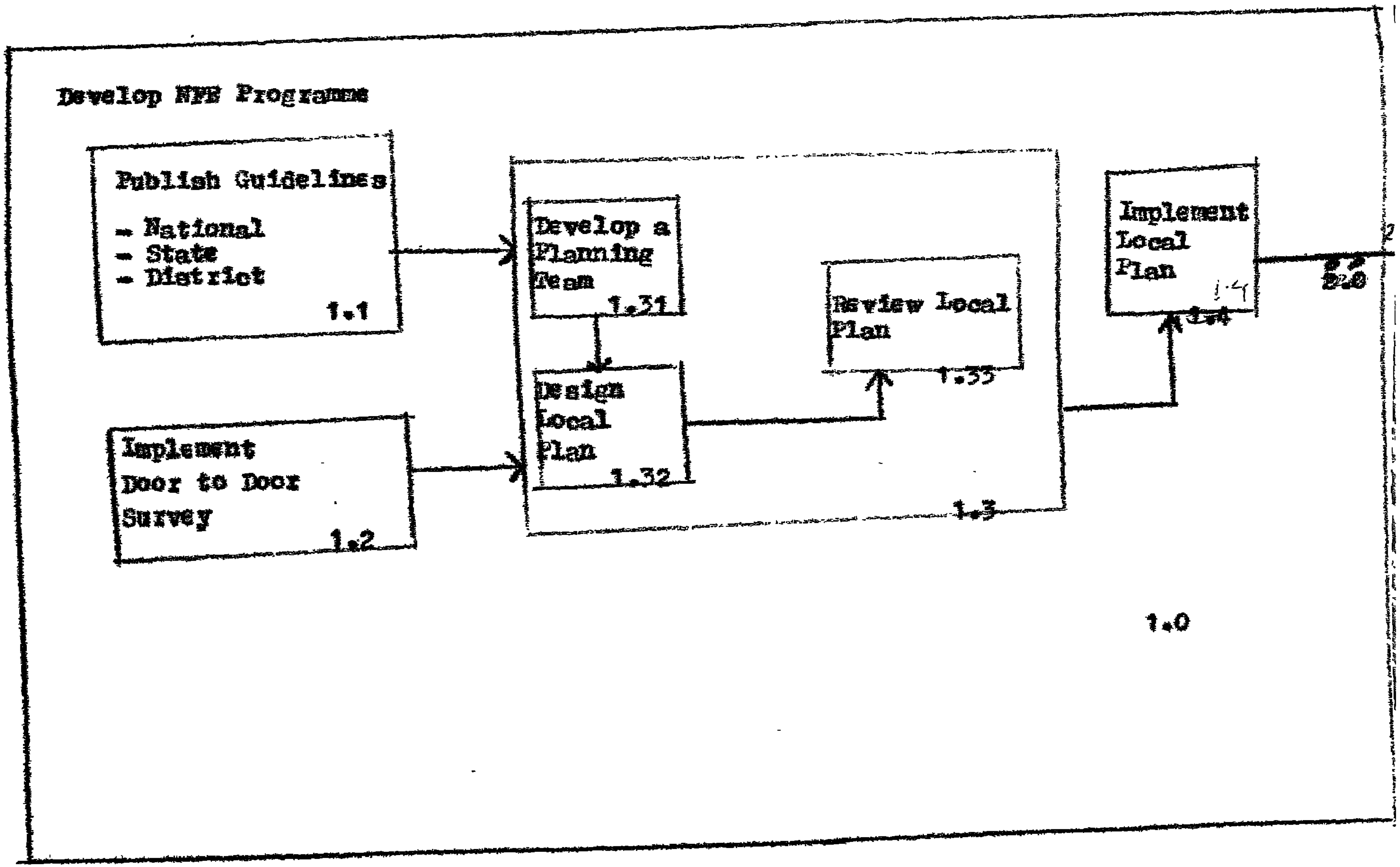

Develop NFE Programme
Publish Guidelines
- National
- State
- District
1.1
Implement
Door to Door
Survey
1.2
Develop a
Planning
Team
1.31
Design
Local
Plan
1.32
Review Local
Plan
1.33
1.3
Implement
Local
Plan
1.4
2.0
1.0

Fig. 1.0

2. <u>Quantify Operating Parameters:</u>

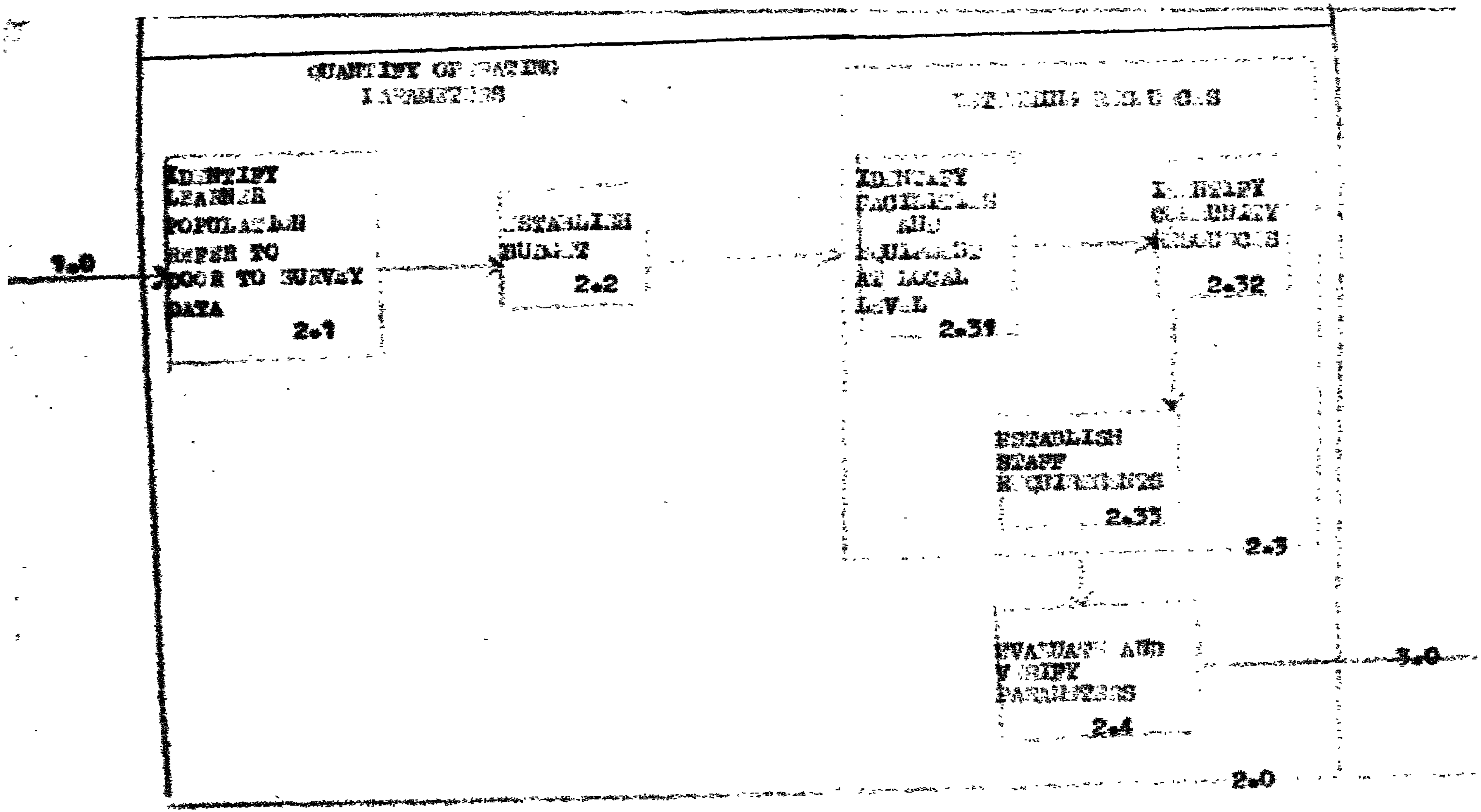
A complete and accurate information in this subsystem is essential. This subsystem may have to be recycled several time before the planner is convinced he has adequate information. Basically the task in this subsystem is to acquire quantifiable data for the purpose of making - supportable and justifiable decisions. Lack of such data may cause inaccurate, inefficient and ineffective decisions thereby crippling the whole plan. This subsystem enables budgeting justification. Figure 2.0 presents the flow chart of this subsystem.

The (2.1) Identify learner population subsystem is designed to indicate the need for determining potential learners or target populations. All potential learners are identified through the use of census, previous enrolments, the data acquired from other local sources, door to door survey, door to door contact etc. After the learner population has been reported, the budget can be computed through the appropriate funding formula and stored in (2.2) Establish budget. Budget adjustments along local levels need to be identified here. Adjustements will consider such things as local donations, use of volunteer help, outside resources including manpower and district/state funds. For example class cost may be reduced by availability of free teacher, cost of materials may be reduced

by free materials from some organization or obtaining teaching aids on loan from local schools.

In (2.3) Determining Resources, much to the success of a local programme can be predicted. Cost-Free location, local talents, and community resources may allow to extend programme budget (2.32) identify community Resources will have budgetory effects. In (2.32) Identify community resources every effort must be made to identify personnel, fiscal, and physical resources, such as free space, business and industry resources, religious, social and civic groups, and governmental agencies that may have an input in your programme. In (2.31) Facilities and Equipment are identified and recorded. Not only are present facilities and equipment inventioried but potential aid from (2.32) Identify community resources should be identified. (2.33) Establish staff requirements require the planner to identify his staff needs.

Now the planner is ready for (2.4) to evaluate and modify parameters. Evaluation and modification of parameters is subject to examination of data acquired in the total subsystem. Any decision made here not only affects the budget but all of the subsystems in (2.3) Determining Resources. Besides this to summarize the discussion of the (2.0) Quantify operating parameter subsystem, every possible effort must be made to get



1.0
IDENTIFY
POPULATION
DOOR TO SURVEY
DATA
2.1
2.2
AND
AT LOCAL
LEVEL
2.31
2.32
ESTABLISH
STAFF
2.33
2.3
AND
2.4
2.0
3.0

FIG: 2.0

information that can be quantified by numbers, money, time and the like. In this case the group started discussing seven subsystems of this system and finally accepted all the components to formulate this system.

3. Identifying Programme Needs

This system warrants that planner should accurately discover the various needs which will determine system and planning a vaibility. Details of this subsystem have been shown in figure 3.0. An important filter of needs is the programme parameters identified in (2.0). There may be a need for a course in car/driving , but if there is a small number of teachers (motor driving) and an NFE policy prohibiting this activity, then safisying such a need is not relaistic. Need identification requires a survey of the universe of the participants as well as determining his own specific needs. Such an input is provided by (3.1), (3.2) and (3.3).

Teachers (3.2) are most likely to be able to reflect the needs of a learner because of their training and contact with students. Students (3.1) would be able to tell about their immediate needs and needs of their fellow citizens in the community. Community representatives (3.3) would be able to give their assessment towards total needs of the community.

All of the needs identified in these three subsystems are fed into (3.4) for preparing a detailed need inventory. Following the preparation of inventory the planner is required to select and rank order (3.5) the needs which the programme will seek to alleviate.

In (3.6) to formulate programme objectives the planner is required to establish direction to his programme in terms of objectives. Hence he prepares management objectives and translates needs into educational objectives. These objectives are also used to direct the activities of other sub-systems and serve as evaluation standards.

In (3.1) select sample group the planner should select a group of clients representative of the population he will serve. Be sure to get a proportionate cross-section of the population by using learners with varying cultural, religious, social and economic back ground.

In (3.4) needs inventory may be prepared with the help of a written oral questionnaire (3.2). Teacher's need Assessment should provide data about teacher's preception of learner needs. In (3.5) select and rank order needs all the identified selected needs may be ranked in terms of high to low priorities. A high NFE priority need would be literacy

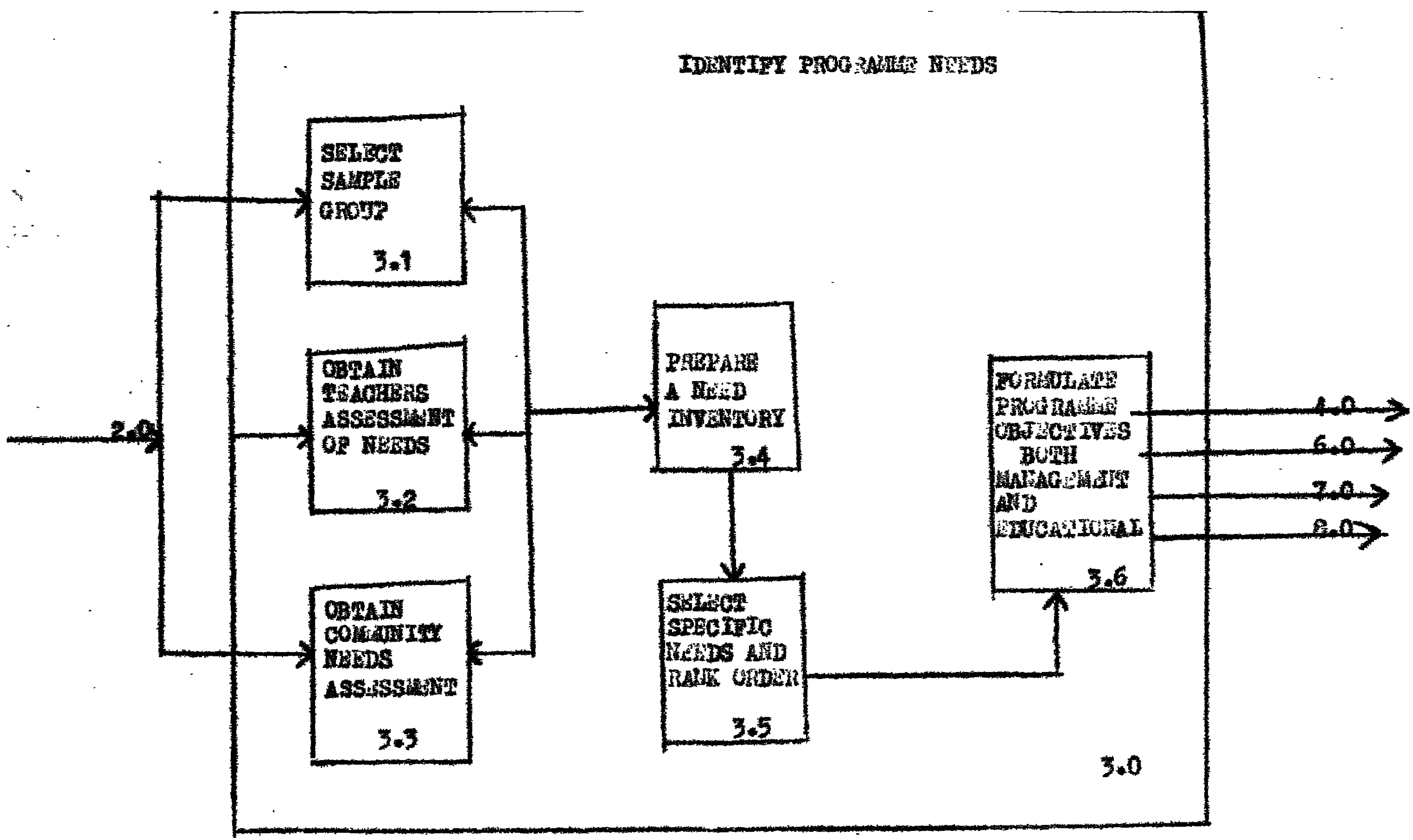

IDENTIFY PROGRAMME NEEDS
2.0
SELECT SAMPLE GROUP 3.1
OBTAIN TEACHERS ASSESSMENT OF NEEDS 3.2
OBTAIN COMMUNITY NEEDS ASSESSMENT 3.3
PREPARE A NEED INVENTORY 3.4
SELECT SPECIFIC NEEDS AND RANK ORDER 3.5
FORMULATE PROGRAMME OBJECTIVES BOTH MANAGEMENT AND EDUCATIONAL 3.6
4.0
6.0
7.0
8.0
3.0

FIG: 3.0

classes. While a low priority item would be music appreciation class. In the beginning the group began with the original xx six sub-systems and finally accepted all the six components which continuted the original sub-system.

MBO (Management by Objectives) aproach can be employed fruitfully and effectively to (3.6) formulate programme objectives. In any case, the planner needs to establish objectives that can be communicated to his staff or co-workers.

4. Promote Programme

The sequence of functions in this system is important, for it allows sequential planning and concerted efforts. The entire (4.0) promote programme sub-system is concerned with publicising a programme and student recruitment. The concomitent fact of recruitment is always retention whereas retention is dependent upon good teaching. Flow chart given in figure 4.0 represents the constitutent components of this system.

The (3.6) programme objectives set on the basis of identified needs are fed into (4.1) develop Educational Goals, since they all determine the thrust of the efforts in programme promotion. (4.1) also requires the listing of goals in terms of those to be stressed. For example, information goals could be that every teacher will make door to door contacts every day

for four consecutive weeks. Other goal could be all campaign efforts will begin two months before classes (4.2) produce information system and strategies requires the planner to define tasks of each role incumbent and identify members with talent necessary to produce usable materials for all people within the programme. (It is necessary for all NFE education). It is necessary for all NFE education programme planners to make minimum use of staff in producing materials.

(4.3) contact group may include those concerned with business, industry and agriculture (4.31), social groups (4.32), religious groups (4.33), civic groups (4.34), government agency (4.35), and educational organisation/system (4.30). The object of contacting all these groups is two fold, first, is to make your programme known, and second, is to sell the service of your programme. Perhaps the most important of all the functions in the (4.36) sub-system is (4.4) to contact Individuals and communicate, Door to Door. Experiences in the field strongly indicate that (4.4) contacts at individual level and communicate door to door is the single most effective way to promote the programme, recruit new learners, and reinvolve old learners, the more effective planners have a well-organised face to face programme and usually acquire first time students most efficiently. Communicate door to door remains as the single most effective recruitment and promotional process available to the planner. It is also the most difficult technique

to employ. Another system may have teams of participants and teachers making door to door contact after the neighbourhood has been informed (through the other systems) of these future visits (4.4) data are sent to (4.5) Follow-up inquiries sub-system. This sub-system requires the planner to indicate the manner by which inquires will be handled. The entire effort of the preceding sub-systems was to produce resources and participants for the programme. Unless these inquiries are followed up in carefully organised method, all efforts will have been fruitless. (4.6) Evaluate compaign is the last function within the entire (4.0) sub-system. It requires an investigation of all promotion activities to determine the effectiveness of the efforts. Effective techniques need to be identified and stored for subsequent use. In the end, the planner must be encouraged to perform the (4.0) promote programme task several times during the year. In fact, more staff and local talent are available, it may be necessary to continuously recycle various sub-systems within (4.0) promote programme. The group started with an inventory of the original twelve sub-systems which could constitute this system. The final analysis resulted into the selection of the thirteen component systems as has been shown in the figure 5.0.

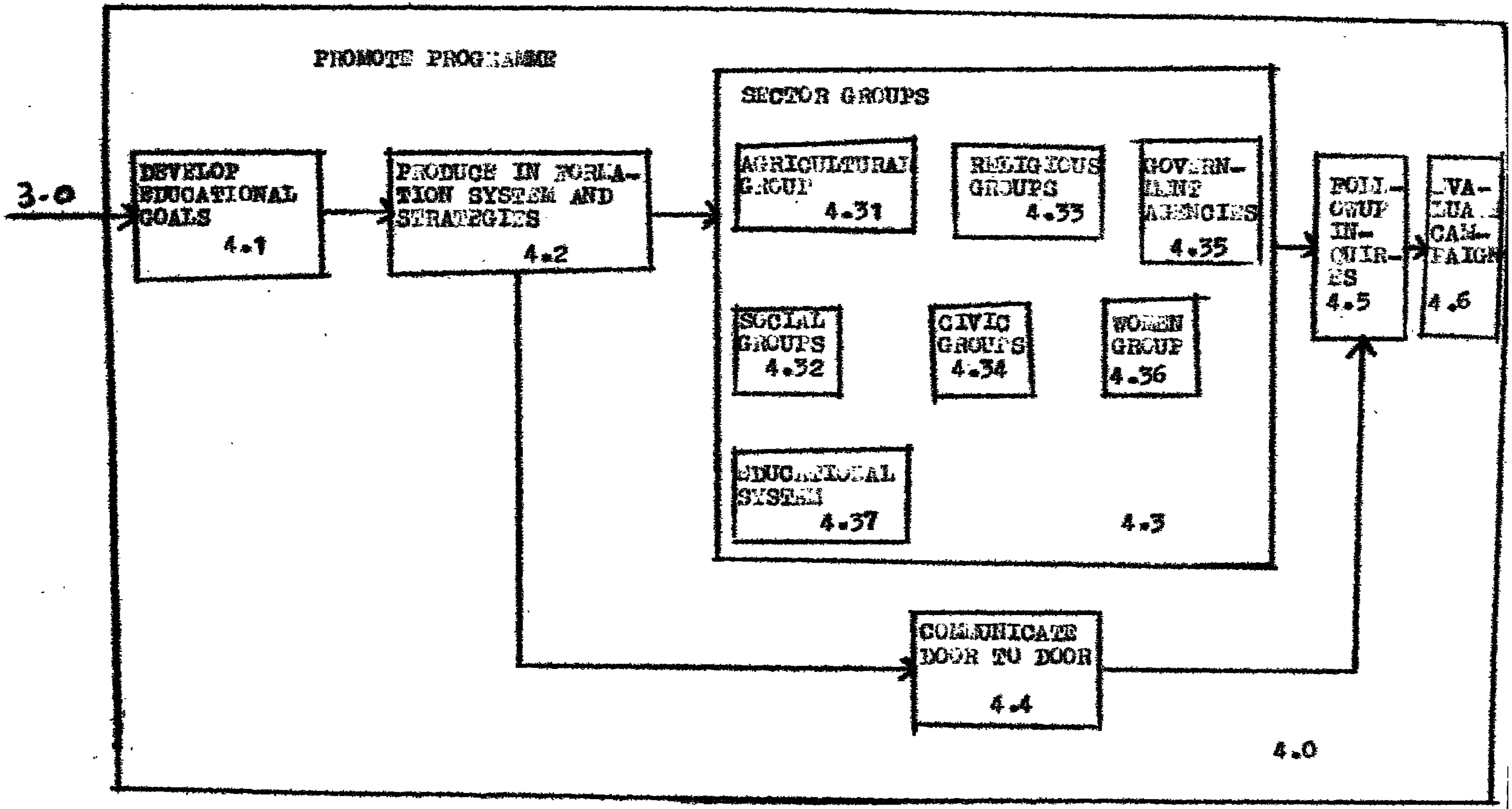

3.0
PROMOTE PROGRAMME
DEVELOP EDUCATIONAL GOALS 4.1
PRODUCE IN FORMA-TION SYSTEM AND STRATEGIES 4.2
SECTOR GROUPS
AGRICULTURAL GROUP 4.31
RELIGIOUS GROUPS 4.33
GOVERN-MENT AGENCIES 4.35
SOCIAL GROUPS 4.32
CIVIC GROUPS 4.34
WOMEN GROUP 4.36
EDUCATIONAL SYSTEM 4.37
4.3
COMMUNICATE DOOR TO DOOR 4.4
FOLL-OWUP IN-QUIR-ES 4.5
4.6
4.0

FIG: 4.0

5. Apply enrollment Procedure

This sub-system has been presented in figure & 5.0. Upon his arrival a student should be welcomed and interwiewed (5.1) Interview the client starts with first step as to determine the Educational level. (5.11) of the student by sitting with the participant, so that appropriate materials may be shown to the learner. Teacher should also discuss with the client his (5.12) personal Goals. Information thus obtained during the interview may be recorded in (5.13) prepare personal data sheet.

The second function in (5.0) apply enrollment procedure is to introduce the learner to the center of class room (5.2). When the teacher can explain the programmes (5.21) and their purpose as well as explain the use of materials (5.22) available at the center. This entire system is organized to provide both the experienced and inexperienced teachers with a step-by-step process for enrolling a student. It is to be applied to both new and returning students. This entire system aims at making the student feel welcome and wanted to provide guidance to the teacher inaccomplishing this task. Group discussion in this case started with the list of original seven ~~ms~~ sub-systems and finally all the seven of them were accepted as constituents of this sub-system.

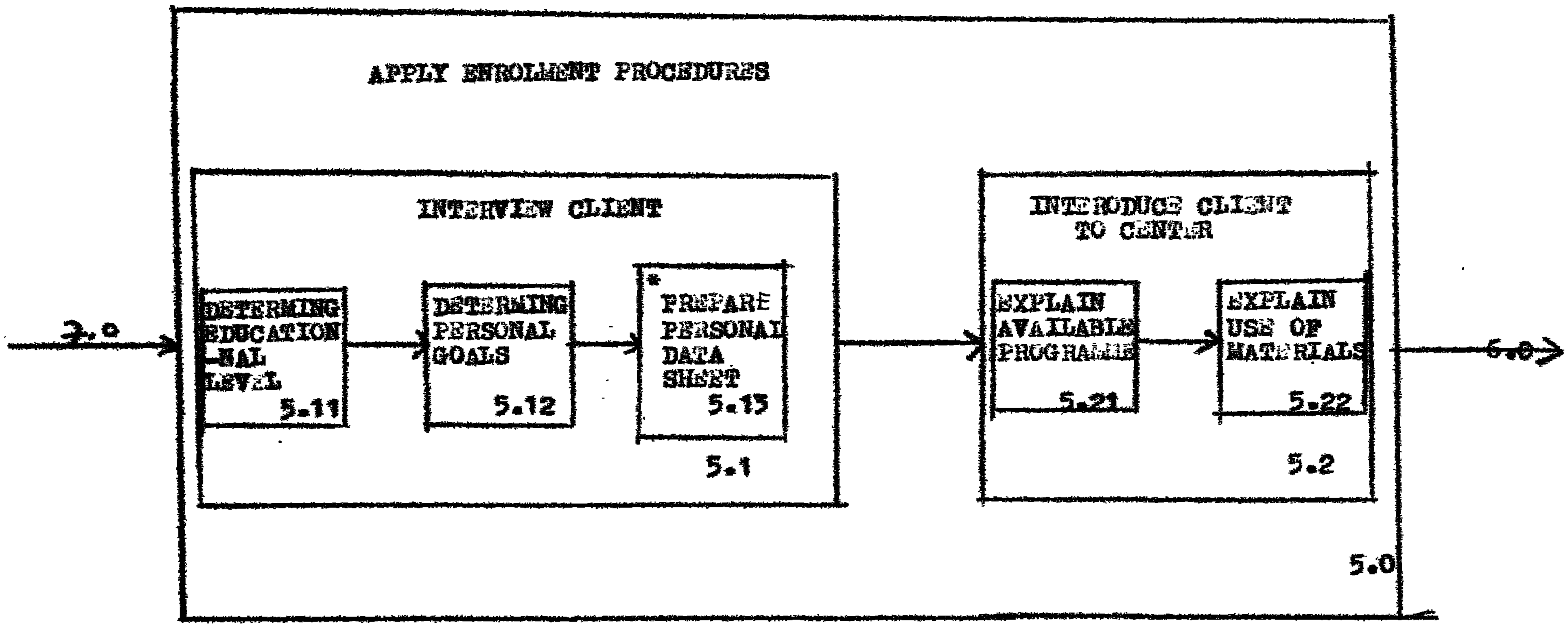


FIG: 5.0

* 5.13 Though this sub-system could not be implemented in field, yet the task-group felt that if personal data sheets for each of the NFE participants could be prepared it will help in objective implementation of theprogramme.

6. Plan and Conduct Programme

1) For Supervisory, Planning, and Administrative Staff

With (6.0) 'plan and conduct programme' there is one sub-system which is the functional task of the planner that is (6.3) analyse, Hard ware/Soft ware. Flow chart shown in figure 6.0 presents constituent parts of this sub-system. For our purposes, hardware is synonymous with equipment and soft ware with content. A teaching machine is hardware, but the programme materials used with the machine are considered soft ware (6.3) Analyse hard ware. Soft ware has been developed to answer the needs of the planners for a process or system by which they could evaluate materials and hard ware. Because, all too often, they are subjected to material acquisition through salesman pressure, with no method of evaluating such purchases. I feel that this sub-system has immediate value to any state level or district level agency developing a dissemination system. (6.31) identify/obtain materials is the first step in evaluating materials. It is influenced by (6.2) Develop individual plan of study in general and by (6.21) create plan in particular. The objectives identified in (5.6) also influence the type of hard ware and soft ware to be acquired. Signal paths indicate such influence. In identification and obtaining materials a planner may obtain samples from the publisher, examine list of approved materials issued by the state department, can get leads from individuals at conferences and from users within the programme itself.

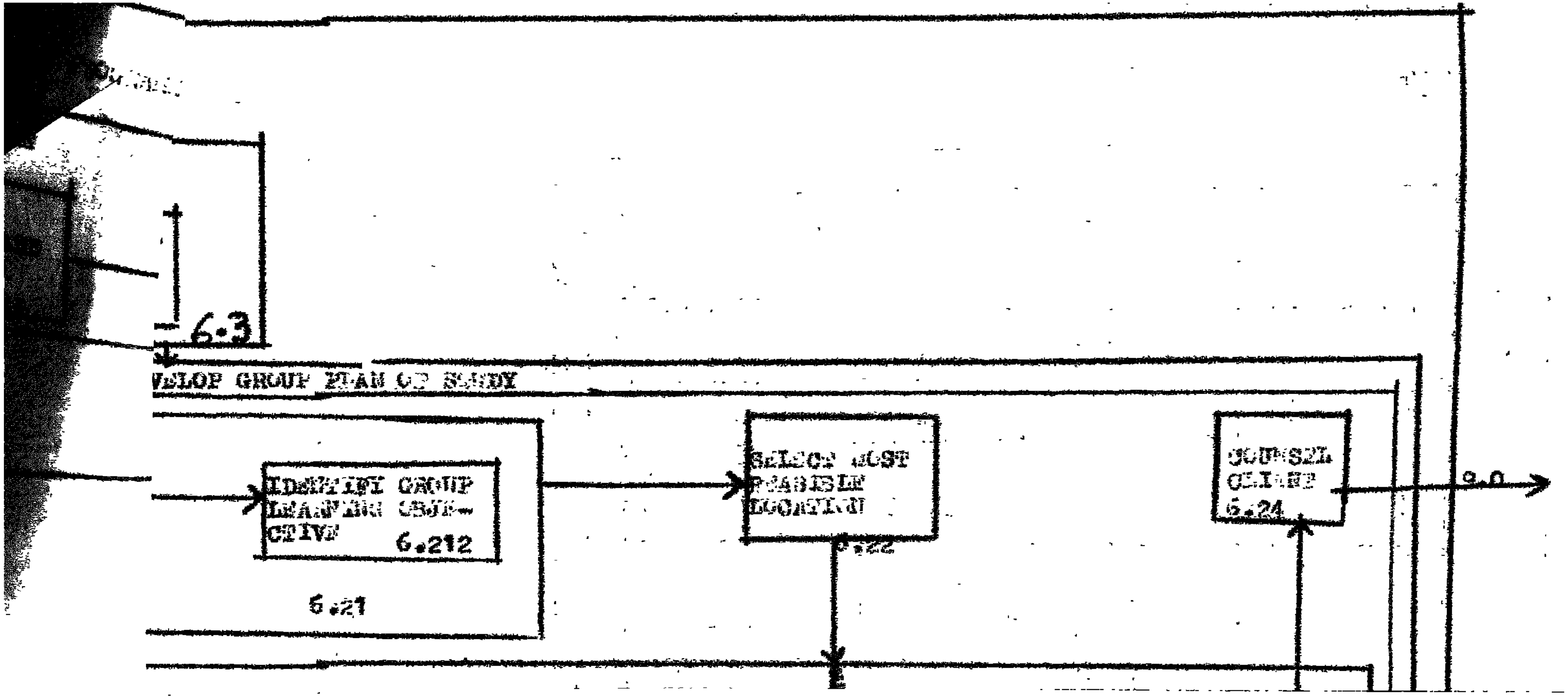
ii) <u>For Teaching Staff</u>

This sub-system alongwith the items discussed above, includes the process by which a student is tested, his needs are identified, and his programme of study is developed.

Before any programme of study can be established for the learner, his/her immediate needs must be determined (6.1). If the planner or teacher feels to add more items related to the NFE programme to the inventory of needs identified above may do so and develop new sub-system. Following the needs identification, the teacher has to (6.2) develop group plan of study. At this stage he may like to test the client. Data thus obtained may help the teacher in finding the right kind of learning materials to help the group to meet its goal. Aim of such testing should be to establish entry behaviour level of the group. The first step in this is to enable the learner group to begin to meet its immediate needs. This function is performed in the (6.21). Create plan sub-system. First, the teacher, using pre-test, selects the grade level of instruction (6.21) in which the learner will be able to be successful. Next in consultation with the learner, he identifies group learning objective (6.212). Once this has been completed select most feasible location (6.22) function means that the learner and teacher select the learning site which best suits the learner. In (6.23) conduct classroom instruction, the first task, is to (6.231) develop course out line to the

teaching point level. (6.232) select insturctional materials matching with the needs of the learner. Upon receipt of the learning material from (6.232), the (6.233) Instructional function begins. After the initial instruction takes place the teacher will (6.234) Administer tests. Few traditional texts have appropriate, testing points included in programmed materials. The class room teacher may develop his own tests or adapt other published tests. Analyse the results obtained, by administration of test (6.234) and evaluate client (6.235). The learner either continues on with his learning programme, if he is working successfully, or the teacher cycles the learning sequence back (6.231). (6.24) counsel client requires that the teacher keep in contact with the learner to ensure that many problems which may arise can be dealt with. It does not imply that the teacher is to provide professional counselling services. Finally establish test criteria (6.3) and prepare. Testing schedule may include written test (6.41), oral test (6.42) and performance test (6.43). This decision depends on the description on the part of the teacher.

It is the largest sub-system among the nine. The group started with a long list of original twenty five constituents of the sub-system. After discussing each of these in minor details the group reached to the conclusion that ninteen of these components could be accepted to constitute this sub-system.


6.3
VELOP GROUP PLAN OF STUDY
IDENTIFY GROUP LEARNING OBJECTIVE
6.212
6.21
6.22
6.24
9.0

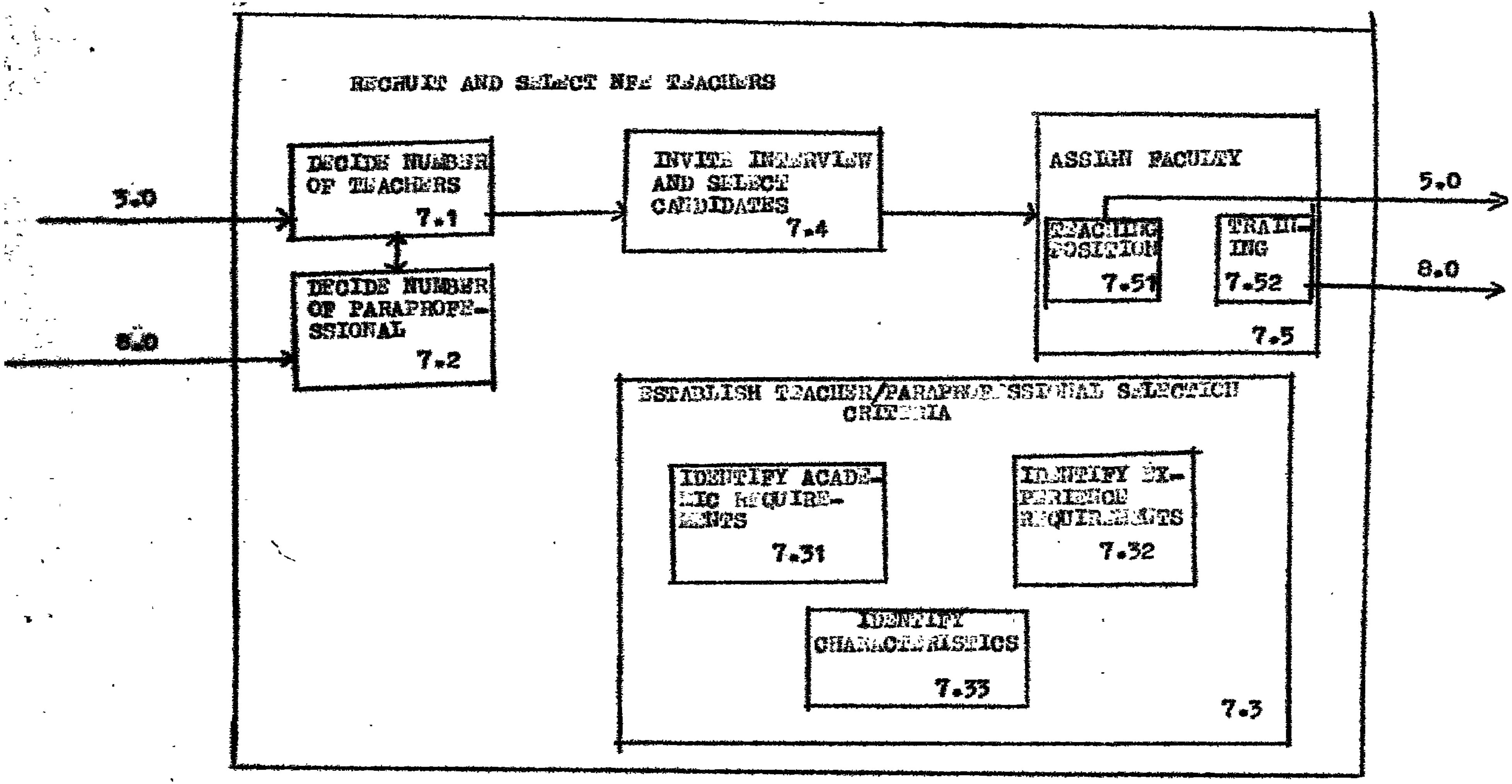
7. Recruit and Select Faculty

This sub-system comes under the rubric of staff development. Hence it was developed simultaneously, with the supportive (8.0). Train Faculty sub-system to provide coordinators and planners of NFE programmes a staff development process. This (7.0) sub-system has been presented in figure 7.0.

It is concerned with establishing selection criteria as well as describing the process by which teachers may be recruited and assigned. Recruitment and selection of faculty need to be subjected to a systematic analysis. The main task of the (7.0) sub-system is in identifying components of (7.3) establish teacher-paraprofessional selection criteria. The process starts with deciding about number of the teachers (7.1) and paraprofessionals (7.2). In (7.31) Identify Academic requirements such considerations as certification, training, cognate back grounds must be delineated and recorded. If the planner needs to waive certain academic requirements, as in the case for teachers of machineshop, auto-mechanics, then a clear explilanation of such an action needs to be recorded. The same applies to (7.32) Identify experience Requirements. The planner must describe the elements of experience requirements and record them in this sub-system (7.33). Identify characteristics is a controversial area. To identify this the

present author developed a characteristic inventory which may be with minor modification, if needed, be used. Besides this to meet the needs of this function criteria identified by a group of experienced teachers selected by their peers may be used. Once this process is over applications for NFE teacher be invited. One should not restrict only to former adult education teachers or school ~~not restrict only~~ teachers. The use of school teachers as NFE teachers is subject to much criticism because of fatigue factors, availability, outside professional obligations, and other concerns, such a part-time person usually devotes for more time to his efforts than the practicing professional who teaches full time. All teacher candidates who respond to advertising efforts are screened by the criteria used in (7.3) and are selected for interview. Following the interview, candidates are selected or rejected (7.4). Again the criteria in (7.3) are used as selection or de-selection standard. Assign Faculty (7.5) is twofold in nature. Here coordinator may assign to some to a teaching position (7.51) but he may also assign the employee to a training programme. The criteria stored in (7.3) establish teacher paraprofessional. Selection criteria become evaluative criteria in (9.13). Evaluate teachers and in (9.13) determine task performance in particular.

The dialogue group initiated discussion with the original ten components of the sub-system. Finally the group accepted all the ten components constituting the sub-system as suggested by the original author.



RECRUIT AND SELECT NFE TEACHERS
5.0
8.0
DECIDE NUMBER OF TEACHERS
7.1
DECIDE NUMBER OF PARAPROFESSIONAL
7.2
INVITE INTERVIEW AND SELECT CANDIDATES
7.4
ASSIGN FACULTY
TEACHING POSITION
7.51
TRAINING
7.52
7.5
5.0
8.0
ESTABLISH TEACHER/PARAPROFESSIONAL SELECTION CRITERIA
IDENTIFY ACADEMIC REQUIREMENTS
7.31
IDENTIFY EXPERIENCE REQUIREMENTS
7.32
IDENTIFY CHARACTERISTICS
7.33
7.3

FIG: 7.0

8. Train Faculty

This is the second sub-system of the two sub-systems devoted to establish a staff procurement and development process. Details of this sub-system has been shown in figure 8.0.

It is formulated on the basis of the programme objectives (3.6) and training needs which faculty requirements (2.33) dictate to be met. It is predicted on the notion that any educational endeavoer requires planned as well as self-renewal activities and that the best determinants of such activities are the programme needs, seminars, one day conferences eto.

The objectives identified in (3.6), Formulate programme objectives, are fed forward to the (8.0) Train faculty. For the reason that they set training needs by indicating priorities and programme directions, and they serve as evaluation criteria. The characteistics of the faculty assigned to training will guide the trainer in establishing training patterns. At the same time the training programme will be supportive of all activities in (6.0), 'Plan and conduct programme', hence the trainer must examine every facet of the programme before establishing the training procedures and content.

(8.1) Establishing learning objectives, is made in such a way that an interface is established with (3.6). After learning objectives are established the trainer should determine 'Inservice Training Approaches' (8.2). It will be the task of the trainer to identify which we shall use, how they shall be related to each other, how they are supportive, and where and when they shall occur (8.3). Selection of Training Staff is usually dependent upon the type of training to be held. Interrelationship between the competencies of training staff and selection of training approaches must be kept in mind. Then comes conduct training programme (8.4). (8.5) evaluate programme is subject to the objectives fed forward from (8.1). Establish learning objectives, which serve as evaluation criteria. The purpose of this evaluation is to determine the effectiveness of the staff or training in meeting learning objectives. Result of evaluation should be stored in (8.5) 'Evaluate Programme' for further planning reference.

The dialogue group concerned with development of this sub-system initiated discussion considering the five constituent arts of this sub-system as finally suggested by Sharma (1977) and the group decided that the five sub-system are adequate to cover the content of this system.

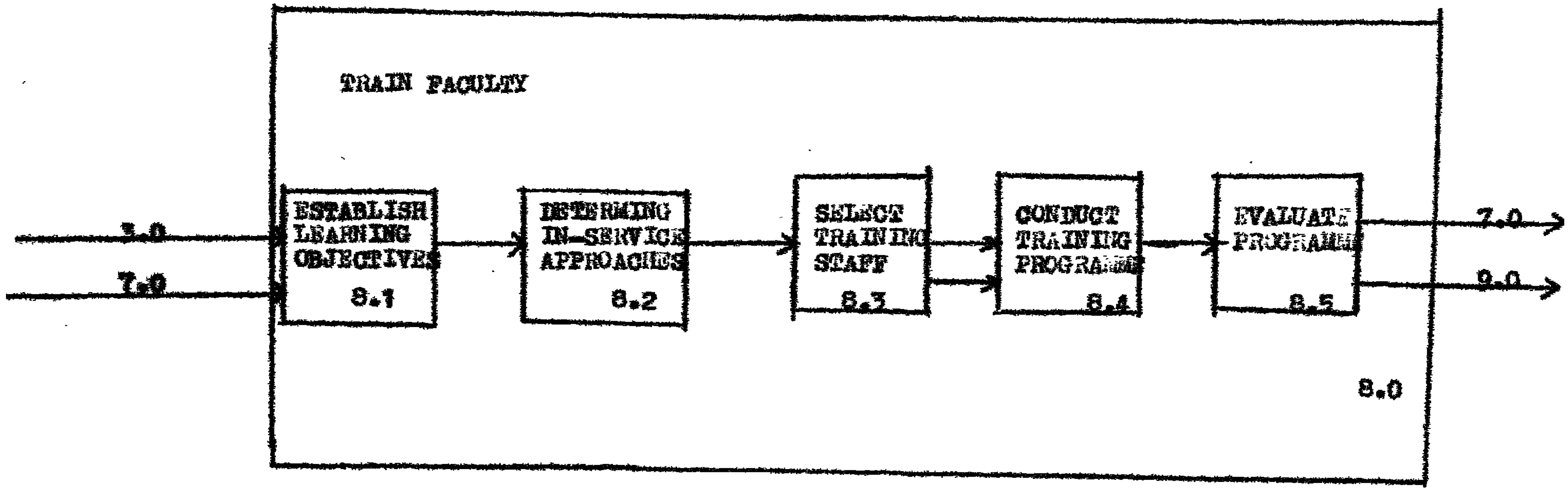

TRAIN FACULTY
3.0
7.0
ESTABLISH LEARNING OBJECTIVES 8.1
DETERMINE IN-SERVICE APPROACHES 8.2
SELECT TRAINING STAFF 8.3
CONDUCT TRAINING PROGRAMME 8.4
EVALUATE PROGRAMME 8.5
7.0
9.0
8.0

FIG: 8.0

9 Conduct Terminal Evaluation

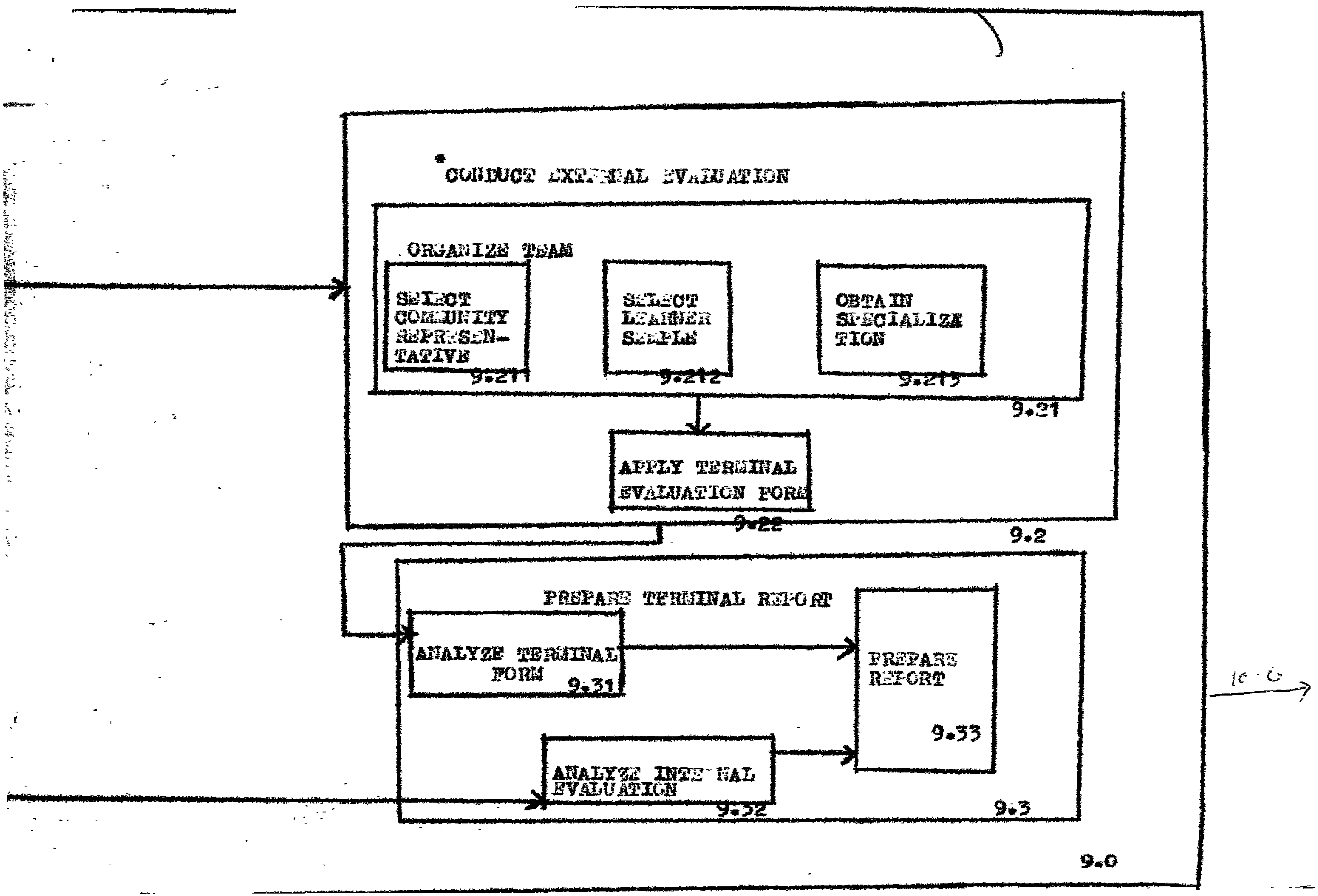
While the model requires constant evaluation as each function is performed, a need for a final analysis exists. Not only that this sub-system will provide input into further planning cycles but it will also provide data for further programme justifications and for annual reports. This sub-system serves as the repository for all accumulated data needed to make long-range plan. Details of this sub-system are shown in figure 9.0.

For (9.0) 'Conduct Terminal Evaluation' the objectives from the preceding sub-systems like (3.6) and (8.1) are sent to be evaluated by the extent to which the objectives were met in (9.131). (9.1) 'Conduct Internal Evaluation' is concerned with the evaluation of learners (9.12) and Evaluation of Teachers (9.13) Whereas each of these sub-systems are composed of two subordinate systems in each case. In the case of (9.121) Interview and evaluate client. Interview schedule of procedure must be developed and stored. This sub-system fosters non-quantitative evaluationand allows to gather student's impressions, suggestions, and recommendations. (9.13) provides for teacher performance. One of the elements of this evaluation is learner achievement (9.132) because this is one of the obvious measurements of teaching effectiveness. The planners, also need to know data regarding

drop outs as another measure of teaching effectiveness. Because of, the commonly held belief that a teacher who 'keeps' learners in learning situations seems to be most effective and in that situation drop out rate should be lowest. The other criteria is to 'Determine task performance (9.132). Hence a listing of those tasks by which the teachers will be evaluated must be developed.

9.2 Conduct external evaluation is another function of this sub-system (9.0). This sub-system requires on outside team to be developed to conduct an external evaluation and identifies the composition of such a team. The duse of the model should idicate how the team is to be formed and provide the team with all of the data accumulated in the (9.1) 'Conduct Internal Evaluation'. Lastly a 'Terminal Evaluation Form (9.22) may be developed and applied. All of the data from the internal and external evaluation are forwarded to (9.3) 'Prepare Terminal Report'. It is suggested that the planner identifies the person or persons responsible for developing such a report from within this sub-system. Final report may be sent to district and state authorities and also to the other coordinators working at other centers. It must be sent to (1.1), (1.2) and (3.6).

Initially the dialogue group started with 17 possible constitutent sub-system of this systemes as suggested by the originator of the model. After discussing in full details the group felt that there is no need of making any change in terms of adding or deleting any component out of the 17 constituting this sub-system and hence the lay out of the sub-system was adopted as it was.



*CONDUCT EXTERNAL EVALUATION
ORGANIZE TEAM
SELECT COMMUNITY REPRESEN-TATIVE
9.211
SELECT LEARNER SAMPLE
9.212
OBTAIN SPECIALIZATION
9.213
9.21
APPLY TERMINAL EVALUATION FORM
9.22
9.2
PREPARE TERMINAL REPORT
ANALYZE TERMINAL FORM
9.31
ANALYZE INTERNAL EVALUATION
9.32
PREPARE REPORT
9.33
9.3
9.0
10.0

SYNTHESIS

After finalising the nine sub-systems all the nine groups alongwith the coordinating group met together to synthesis these sub-systems into a complete system. The complete system has been presented in figure 10:0. At this stage the major objective was to locate the feedback and feedforward paths. The groups discussed all possible interrelationships among sub-systems and reached to the conclusion that at this level the relationships demonstrated by Laforest (1973) could be accepted. This final form of the model was subjected to a low level simulation, by talking through, established understanding of the model by the participants. It was found that now the NFE facilitators were more confident and on the basis of data available to them about their respective community andthe data provided by evaluative study they could attempt to develop tentative plans for reorganisation of their respective NFE programmes. Follow-up was not possible because of time constraints and lack of funds. This model was used in planning a project known as 'Moti Lalvadi NFE Project' in Surat. This model has been found effective both for planning and implementation of NFE project.

A brief description of the sub-systemsin summary form would be useful at this stage. (1.0) reflects district plans and state plans, since all programmes are dependent upon these

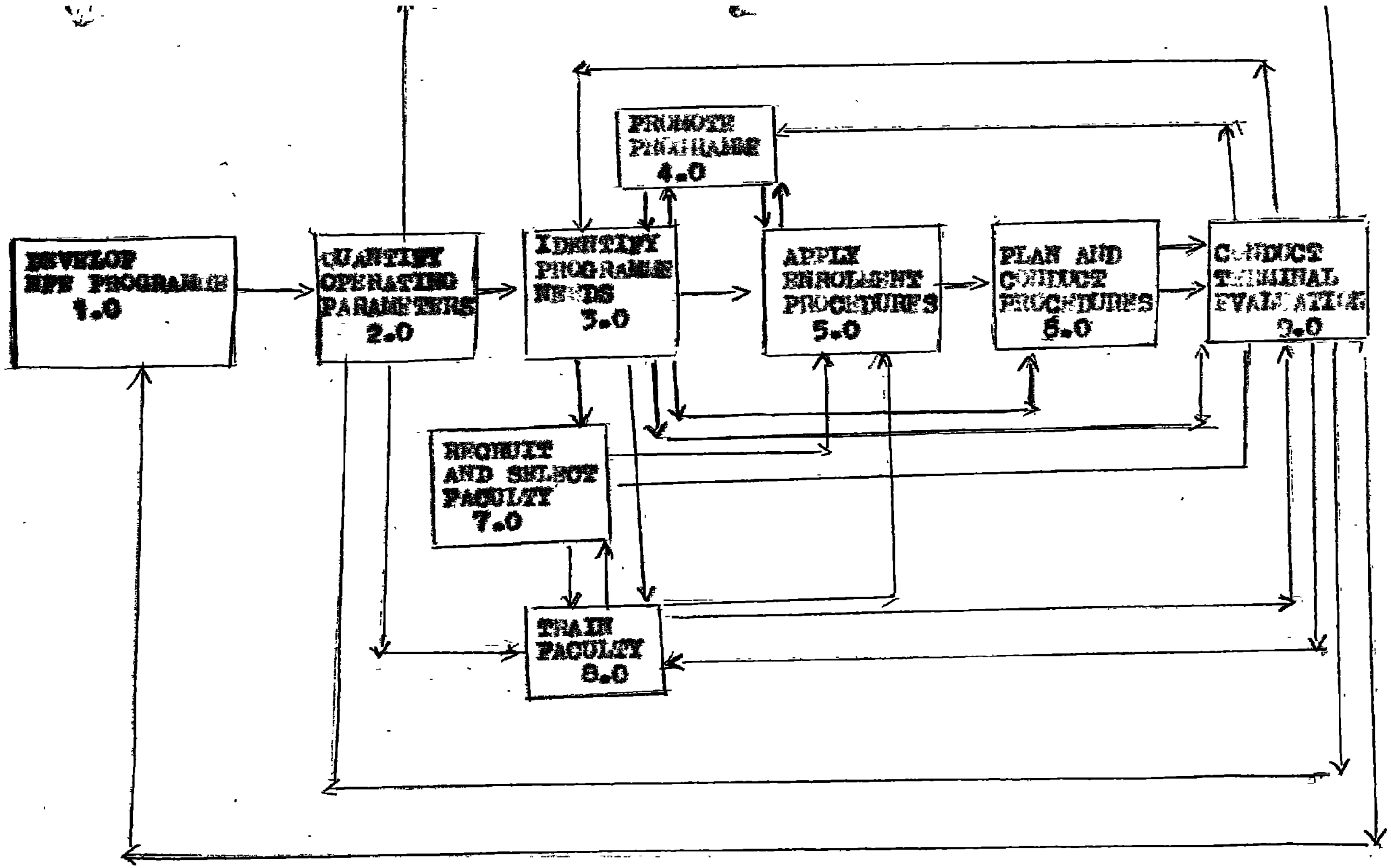


Fig.10.0 Integrated model for planning NFE

planning level. (2.0) enables identification of planning parameters. These parameters are very important from the view point of planning the local plan. (3.0) concentrates on identification of needs because NFE is need based hence specification of needs is essential. (4.0) aims at strengthening contacts between NFE centre and its clientele population from the very beginning. The contact programme is essential for developing NFE programmes as such (5.0) is seen as recruitment and retention of students. (6.0) could be seen as a major sub-system which included selection and evaluation of teaching materials and aids, development of individual plan of study and also establishment of evaluation criteria and preparationof testing schedule. (7.0) allows for staff and faculty recruitment and selection. It also guides in establishing para-professional selection criteria. (8.0) provides for needed training of personnel. (9.0) is concerned with terminal evaluation which includes both internal and external evaluation. Initial planning model had 214 sub-systems of nine major sub-systems of the model. Debugging took place by discussions/ narrations and the resultant model constitutes of 97 sub-systems constituting the nine major sub-systems. Eventually it could also be seen that Scriven's evaluation model has been used fully even while developing this model. This model while concentrating on planning of NFE provides for optimal utilisation of educational technology by making one aware about different

aspects of educational technology, in different contexts from deciding about entering behaviour of learners, selection of materials, aids and media upto planning terminal evaluation. Thus the model provides for optimal utilisation of educational technology in non-formal education.

CHAPTER-IX

EVALUATION OF NON-FORMAL EDUCATION

NFE is becoming an integral part of education. More and more efforts and resources are being channelized for strengthening NFE programme. Therefore, it was felt that an evaluation of NFE programme, when it is at formative stage, might prove fruitful from the view point of making this system effective. Secondly, as has been stated in the objectives of the study, that one of the aims of this study, was to develop a systems model for planning NFE, Evaluative study might provide necessary data for developing systems model. It might also provide information about the strenghts and weaknesses of the present NFE programme. Besides this results of this study might provide first-hand information about the extent of use of educational technology in NFE programmes as being made at the moment and suggest ways to improve upon the situation.

To conduct the proposed study Scriven's (1967) model of evaluation was operationalised and used. This model provided for assessment of needs as perceived by NFE students, NFE teachers and community members; appraisal to curriculum; appraisal of instructional materials and methods both by NFE teachers and NFE students; appraisal of NFE teachers in terms of competency and, pre-service and in-service training. The model also provided for appraisal of output of NFE programme in terms of achievement on the part of NFE students and change in their attitudes. Research tools were developed and data were collected to meet the demands of the model. Details about

the tools, collection of data have been given in the chapter-VI. Results of the study have been reported in the present chapter.

FINDINGS

1) Need Assessment

For needs assessment, questionnaire were administered to NFE teachers, NFE students and community representatives. They provided data about the people not being served by NFE programme; reasons for people not attending NFE programmes being offered, types of programmes which might attract people, and about the improvements needed in the NFE programme. Table-9.1 presents data about the needs assessment.

TABLE-9.1

Summary of needs based on comments from NFE students, NFE teachers and comments from community members

Sr. No.	Particulars	Number of respondents					
		N=418 NFE students		N=4 NFE teachers		N=7 Community members	
		Yes	No	Yes	No	Yes	No
1	2	3	4	5	6	7	8
1)	Do you know groups of adults not being presently served included:						
	a) Dropouts from primary and secondary school	48	370	-	4	2	5
	b) Older people from lower socio-economic level	350	120	4	-	6	1
	c) People from lower socio-economic level	360	110	3	1	4	3

contd....

Table-9.1 contd....

1	2	3	4	5	6	7	8
	d) Females in General	18	400	-	4	4	3
	e) Young women with young children and no place to leave them	78	340	1	3	3	4
2)	Why don't people attend the NFE programme being offered?						
	a) Embrrassment	365	63	3	1	3	4
	b) They are too tired after working all day	370	48	4	-	6	1
	c) They are unconcerned	390	28	4	-	5	2
	d) They don't know about it	300	118	-	4	-	7
	e) They feel that if does not meet their needs	280	138	1	3	6	1
3)	What types of information might the programme offer that would be of help to the potential NFE students and the NFE students presently enrolled?						
	a) Occupational information	372	46	3	1	5	2
	b) Information about health and safety	325	93	3	1	4	3
	c) Information about citizenship	315	103	2	2	5	2
	d) Information about political, social, economical aspects of life	400	18	4	-	7	-
	e) Information about domestic tasks	375	43	2	2	4	3
	f) Vocational training combined with literacy training	410	~~1~~8	4	-	7	-

contd.....

1	2	3	4	5	6	7	8
4)	Programme improvement needs:						
	a) Curriculum material books, work books, duplicating materials, AV equipment, curriculum materials, curriculum materials suitable for different age-groups, various level of curriculum materials	405	13	4	-	6	1
	b) Recruitment and public relations. Image of the NFE programme, community involvement, recruiting more students	386	32	3	1	5	2
	c) Design of the NFE curriculum provide helpers for the teachers, offer courses of subjects other than the three R's, increase the number of subject taught	392	26	4	-	6	1
	d) In-service training for teaching programme on teaching methods for NFE learners, meeting individual needs of students, keeping up with new developments, materials, etc. in NFE	250	168	4	-	5	2
	e) Specific students needs, child care facilities, flexibility in timing, provision for individualised instruction etc.	20	398	2	2	2	5

It is obvious from the Table-9.1 that NFE students, NFE teachers and community representatives all agreed that the dropouts from primary and secondary schools, females from all strata, young

women with young children were covered by NFE classes but older people from lower socio-economic status in general were not covered by NFE classes.

When asked, why did people not attend the NFE programme being offered? All the three groups of respondents agreed that they felt embarrased and at times they were unconcerned about education. Respondents from all the three groups reported that these people were too tired after working all day so that they did not feel like coming to NFE classes. Though quite surprising but it was reported by 1/3rd of the students population, teachers and local citizens that they didn't knew about NFE programme. About 33.01 % of student population, 75 % of teacher population and 14.3 % citizen population reported that NFE programme as it was going on did not meet their needs.

The third question asked was, what types of information might the programme offer that wouldbe of help to the potential NFE students and the NFE students presently enrolled? The majority of respondents from all the three groups agreed with each other and reported that they needed information about occupations, domestic tasks, health and safety citizenship and, vocational training and job opportunities. It was also reported that the adults also desired to have information about political, social, economic aspects of life. Literacy programme was also reported to be of their liking.

The last question invited comments about programme improvement needs. Majority of respondents from all the three groups reported that firstly, there was need of improvement in curriculum materials.

More books, work books, materials suitable for different age-groups and of various levels should be provided. AV equipments should also be provided to these centres. Secondly, it was reported that a campaign be conducted to recruit more students, efforts be made for involvement of community in the programme. They did agree that little effort from the project organisers was made to involve community.

Thirdly, number of subject being taught be increased to cover subjects other than three R's. Fourthly the respondents also felt that more helpers for teachers be made available at the NFE center.

Respondents from all the three groups reported that NFE teachers be given special programme in teaching methods and material for NFE learners. Such course might keep special provision for instruction in meeting individual needs of students and up-dating of teachers with regards to new developments in the area of educational technology.

Lastly, the respondents pointed out arrangements for child care, flexibility in timings of NFE programmes to suit different individuals, were worth appreciating but they did suggest that provision should be made for individualized instruction in NFE programme.

2) Curriculum Design Appraisal

Curriculum design appraisal questionnaire was administered to teachers. In all there were twenty questions in the questionnaire, out of these twenty, fifteen warranted answer in 'yes' or 'No' form

75 percent of the teachers reported that course objectives had not been stated in terms of level of performance. 75 % of the teacher-respondents observed that it was not possible for a student to choose-those objectives within a course that met his individual needs. It was unanimously reported by the teachers that there was no provision for variety of learning experiences for students to attain a given objective and at the same time all the teachers reported that the course outlines and descriptions were not available to students. All the teachers reported that the enrolment dates were flexible and enrolment was open through out the year. When asked about the convenience of students in terms of time. 50 percent teachers reported in affarmative saying that courses were offered at times convenient to students where as 50 percent of the teachers disagreed with this situation. All the teacher respondents reported that equipments for practising the skills necessary for attaining a given objective or level of performance by students were not available except books and news papers at the center. They also suggested that the centers should be equipped with all equipments conceirned with training in different skills needed in the community around the center. 75 percent teachers interacting with the question concerned with reporting of outcomes of instruction reported that the outcomes of instruction were not stated in terms of competencies skills or knowledge the students expected to possess upon completion of a given course. 50 percent of teachers reported that there is a lack of horizontal relationship among objectives, levels of performance and courses at a given level, did not answer. When asked-mmm why they did not answer? When asked, was there a

hierarchial relationship among objectives, levels of performance, and courses for the entire NFE programme? 75 percent of the teachers answered in negative. When asked for suggestions for improvement they suggested that joint planning was needed and some one needed to be made responsible for developing the curriculum. All the teachers reported that there was no redundancy among the courses offered at the moment. 75 percent teachers reported that they used norm referenced tests whereas 25 percent of them reported that they were using criterian referenced tests. When asked about allocation of resources all the teachers reported that instructional priorities were not treated as basis for allocation of resources. They also reported that the basis for allocation of resources was not defined. All the teachers disagreed with the flexibility in curriculum and reported that the curriculum designed was such that it could not meet new needs. 75 percent of the teachers even reported that the curriculum design was not based on programme goals. Just literacy was the goal of curriculum the teachers reported. 75 percent of the teachers reported that there was lack of interface between long, intermediate and short-range programme objectives and over all programme goals. All the teachers reported that the curriculum was not based on the educational needs of students. It was further supported by adding a footnote such as community needs were not reflected in the design of the curriculum. 50 percent teachers reported that the courses were centered on subjects. Only 25 percent of them reported that the courses were centered on problems related to adult [illegible] needs. Again all the teachers reported that the courses lacked in developing integrated skills on the part of the students. When asked, were the courses offered adequate for completion of basic

literacy requirements for entering Grade-VI or VIII? 50 percent teachers replied in negative whereas 50 percent teachers reported in affirmative. Furthermore 75 percent of the teachers reported that the courses were designed for child learning experiences rather than adult learning experiences.

3) Instructional Materials Apraisal

Two rating scales one for teachers and the other for students were prepared and administered for appraisal of instructional materials used at NFE centers.

Analysis of teachers form revealed that 75 percent of the teachers were of the opinion that the goals and objectives were not defined and evidenced in the content of the printed literature provided to them. Besides this 50 percent of the teachers reported that the goals and objectives were not adequately conveyed to students. Only 25 percent of the teachers reported that the content of the materials were free from implied massage which contradict the objectives where 75 percent could not decide about it.

Coming to the objectivity of the content 75 percent of the teachers said that the literature provided to NFE students did not present a chance to study real people, real issues, or things, views papers which were frequently used as learning materials to supplement teaching learning at these centres. Teachers reported that teaching learning materials except news papers were free from prompting or propagandising special interests (75 percent teachers) portraying one group over the other (100 percent) and excluded the use of harmful generalisations (75 percent).

Ratings regarding 'promotion of understanding' revealed that 50 percent teachers reported that the presentation was free from loaded words whereas 25 percent teachers were of the opinion that the content was not free from loaded words. 50 percent teachers reported that the presentation of content was free from making value judgements ~~in~~ whereas 25 percent did not agree with it.

Looking into ratings about level of sophistication of the materials, 50 percent teachers reported that the materials (content) rejected an experimental commonality, 75 percent teachers reported that the content was presented in such a way that the students were able to interpret signs and symbols used therein with regards applicability 50 percent teachers reported that the materials had applicability to similar concepts of issues whereas 25 percent teachers did not agree with it. 75 percent teachers reported that the materials were not challenging to the students.

Coming to the design variables 50 percent of the teachers were of the opinion that the illustrations and visual elements of the literature were not clear and understandable 75 percent teachers reported that concepts introduced in the content were not well developed and had not been subsequentially presented. All the teachers reported that there was lack of inbuilt feedback mechanism. Only 25 percent teachers opinioned that the instructional materials clearly identified major points of understanding. Whereas 50 percent of the teachers did not agree to it. 75 percent teachers pointed out that there was complete lack of designers services for designing of instructional materials. All the teachers reported lack of prompts and cues in the structure of contents of the materials. Besides this 75 percent of teachers reported that the materials were not free of confusing concepts.

Furthermore, 100 percent teachers reported that these was teachers handbook to assit the instructional leader which was not upto the mark of satisfaction. They also reported that the materials did not suggest and prescribe other learning activities which the learners might like to explore. Besides this 75 percent teachers also reported that the issues and terms were not well defined within the content of the material. 50 percent of the teachers felt that the information was presented in suitable bits for understanding whereas 25 percent teachers were of the opinion that the presentation of the information was not within the grasp of the learner.

4) Instructional Methods Appraisal

There were fifteen statements in the 'students form' prepared for appraisal of instructional methods by NFE students. 76.56 percent of the students from the sample reported that the teacher did not explain the purpose of the lesson or course. 66.19 percent students also reported that the teacher did not organise his lesson before teaching. Only 22.97 percent of the students said that the materials used in the class were related to the purpose of the course whereas 54.45 percent of them reported otherwise. Explanations given by the teacher about the subject were clear, said 20.57 percent students whereas 54.55 percent students reported otherwise. Only 30.28 percent of the students were found to be satisfied with the clearity of the assignments whereas 34.45 percent were not found to be satisfied in this context. Only 41.15 percent of the students said that assignments always related to the work done in the class whereas 22.48 percent reported that the same only some times related to the

work done in the class. As much as 86.12 students reported that the teacher kept the students interested whereas 13.88 percent students reported that the teacher helped the students to think for themselves. 71.77 percent students perceived the tests and grades of men by NFE teachers fare. Only 66.99 percent students observed otherwise. 92.82 percent of the students found their respective teachers to be pleasant and happy. 5%.55 percent students reported that their teachers relate their lessons to other fields and to present day problems.

5) Staff pre-service and In-service Appraisal

A questionnaire was developed for administration to teachers for appraisal of their preservice and in-service training experiences. The questionnaire consisted of two parts (1) pre-service training, and (2) in-service training 25 percent teachers reported that they had attended short-term course or workshop or conference on NFE. None of the teachers was found to had completed degree, diploma courses or had attended some summer institute on NFE. None of the teachers reported to have had any pre-service training course prior to beginning working at NFE centre. When asked about the provisions for preservice training for NFE available to them.100 percent of the teachers reported that the same was not available.

Coming to in-service training all the NFE teachers (100 percent) reported that during the last 12 months they had trained by project team from time to time for conducting different kinds of NFE activities at the center. 75 percent of these teachers reported the training experience as extremely helpful whereas 25

percent described the same as moderately helpful. When asked about the content of the course the teachers (100 percent) described that their course included philosophy of NFE, characteristics of NFE students, behavioural objectives and their development, individualized instruction, methodology of teaching, AV materials, curriculum planning, selection and preparation of materials, testing and evaluation, psychology of adult learning, management of NFE programme, etc. They did agree that teaching methodology was most important and helpful area. 75 percent teachers perceived counselling and guidance as least helpful area. When asked about the preference areas which they would like to have covered in future in-service training programme, 75 percent teachers put individualized instruction, curriculum development and teaching methodology in the first choice. 50 percent put psychology of adult learning, use of AV aids, and management of NFE programme in 2nd choice. 75 percent reported instructional methodology, selection and preparation of materials and philosophy of NFE as their third choice. 100 percent teachers reported that they did not had reasonable access to the professional literature on NFE. When asked to what extent do you keep informed about new developments, materials and techniques in NFE? 25 percent of them replied 'none' whereas 75 percent reported 'little'.

Lastly, the teachers were asked an open question indicate those things which you feel inquely qualify you to be an NFE teachers? in general, answers included skill of making class-room task interesting and challenging, knowledge of people, interest in people attending NFE classes and the community as a whole, a belief that the student will learn, a belief that education was a human right etc.

6) Staff Competency Appraisal

For assessing teachers in term of competencies they possessed, a common rating scale was given both to teachers an administrators. In case of teachers it worked as self-rating. Total rating scores as given by administrators and by themselves were calculated for each teacher separately.

TABLE 9.2

List of tasks in which NFE teachers lacked competency.

Item No.	Items on which teachers lack competency
1	Adapts curriculum to the needs of the adult student
3	Organises a plan of skill instruction that demonstrates appropriate sequence, continuity and integration
10	Evaluate teaching effectiveness
11	Modifies teaching to accommodation individual and group learner characteristics
13	Prescribes instructional materials which will meet the abilities of the student
17	Helps the adult student determine personal learning objectives and become a self-directed learner
20	Develop and uses a system to keep records for each student
31	Formulate instructional objectives and devices a system for involving students in this process

7) Student Achievement Appraisal

Students' achievement was measured in four areas: (i) Consumer economics; (ii) Occupational knowledge; (iii) Knowledge of community resources; and (iv) Health NFE educators were asked to rate the maximum number of students from their respective centres

who have been selected for the study on a three point-scale in each of these four areas. Consumer economics - Table-9.3 presents results about performance by MR students in this area.

92.83 percent students were rated by the teachers to be capable in using of paper and coin monies, to count to several totals. 43.06 percent of the students were found not to be capable to use tables to convert among quintal, kilograms and grams. 59.81 percent students could not perform to demonstrates competency to convert meters, centimeters etc. Whereas 52.63 percent of the students were found not to be competent in making use of tables of volumes.

Only 19.14 percent students demonstrated competency to read available materials which present rationales for sale-tax and income-tax whereas only 1.91 percent of the sample could discuss the differences between sales and income-tax. Table-9.2 presents the data about students' achievement in consumer economics.

8) Occupational knowledge

Area of occupational knowledge has further been divided in to three sub-sections (i) identifying sources of job information; (ii) preparing for job applications interviews, and (iii) knowledge of standards of behaviour for various types of employment. Table-9.4 presents results about performance of students in this area.

19.14 percent students were found to be competent in preparing a list of diverse sources of information which can lead to employment, 34.45 percent were found to be competent in reading

TABLE-9.23

Student Achievement Appraisal Data Reduction Sheet
Area: Consumer Economics

(N=418)

	A										B					
	1		2		3		4		5		1		2		3	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Can perform	388	92.83	130	31.10	44	10.53	65	15.55	26	6.22	80	19.14	8	1.91	20	4.78
Cannot perform	20	4.78	180	43.06	250	59.81	220	52.63	280	66.99	240	57.42	395	94.50	360	86.13
Don't know	10	2.39	108	25.84	124	29.66	133	31.82	112	26.79	98	23.44	15	3.59	38	9.09

employment advertisement. Coming to preparation for job application and interviews percentages of students who could demonstrate competency on different aspects of this component varied between 0.48 percent and 32.78 percent. 71.77 percent of students were found not to be able to demonstrate competency to write a letter to a prospective employer requesting for an appointment and giving qualifying information 82.30 percent of the students were found not to be competent in using available materials, list possible questions to ask a prospective employer. 62.20 percent students could not demonstrate competence to write a resume when applying for a job.

63.16 percent to 71.77 percent of students were rated by the teachers not capable of demonstrating competency to discuss consequences of meeting and not meeting job requirements, making use of available materials to read about various ways of dealing with interpersonal conflict and using personal experience and published materials, to discuss proper behaviour and attitudes for keeping a job. Percentages of students who could demonstrate these competencies varied between 2.87 percent and 8.61 percent only knowledge of community resources.

It is obvious from the table-9.4 that ratings by teachers in connection with knowledge of community resources revealed that 54.55 percent to 66.99 percent students were found not to be having knowledge of the type of community services provided for members of the society including the purposes of how to gain access to these services. Furthermore, 86.12 percent to 92.82 percent students of the sample did not have knowledge of various recreational services available in the community. As high as 91.83 percent of the students could not demonstrate competency of using the rates set by different modes of transportation to compare the transportation costs involved

TABLE-9.34

Student Achievement Appraisal Data Reduction Sheet
Area: Occupational Knowledge

(N=418)

	A						B									
	1		2		3		1		2		3		4		5	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Can perform	80	19.14	144	34.45	4	0.96	100	23.92	6	1.44	36	8.61	137	32.78	76	18.18
Cannot perform	240	57.42	216	51.68	376	89.95	240	57.42	320	76.56	300	71.77	220	52.63	280	66.99
Don't perform	98	23.44	58	13.87	38	0.09	78	18.66	92	22.00	82	19.62	61	14.59	62	14.83

	B										C					
	6		7		8		9		10		1		2		3	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Can perform	68	16.27	15	3.59	2	0.48	72	17.22	13	3.11	20	4.78	36	8.61	12	2.87
Cannot perform	260	62.20	300	71.77	344	82.30	280	66.99	260	62.20	300	71.77	300	71.77	264	63.16
Don't perform	90	21.53	103	24.64	72	17.22	66	15.79	145	34.69	98	23.45	82	19.62	142	33.97

TABLE-9.4

Student Achievement Appraisal Data Reduction Sheet
Area: Knowledge of Community
Resources

	A				B						C					
	1		2		1		2		3		1		2		3	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%		
Can perform	12	2.87	96	22.97	2	0.48	28	6.70	15	3.59	7	1.67	15	3.83		
Cannot perform	280	66.99	228	54.55	388	92.82	360	86.12	380	90.91	320	76.56	384	91.87		
Don't perform	126	30.14	94	22.48	28	6.70	30	7.18	23	5.50	91	21.77	18	4.30		

in a trip the individual would like to take.

9) Health

Area of health has further been divided into three sub-sections; (i) safety frompotential hazzards, especially, related to home and occupational safety; (ii) medical and health services in the community; and (iii) understanding of parental care and, physical and psychological influences on pregnency. Table-9.6 presents results about the performance of NFE students in this area.

Only 1.91 percent students demonstrated competency to read materials on safety precautions needed during severe weather conditions. 60.29 percent students were rated as not able to discuss material on home safety and to list various safety measures.

36.36 percent students showed competency to discuss with a resource person the various medical and health services available whereas 86.12 percent students, could not demonstrate competency in terms of using resources like the telephone book, information pamphlets, to list physicians, surgeons, etc. 22.01 percent students demonstrated competency to read literature from various health agencies in the community.

Only 6.70 to 8.61 percent of the NFE students demonstrated competency, to compile a list of tasks which both parents can share before and after babies arrival and to construct a manu for a specified period of time suitable to meet the dietary and financial needs of a pregnant women. 68.90 to 76.56 percent students of the sample were found not to be competent in this connection.

TABLE-9.56

Student Achievement Appraisal Data Reduction Sheet
Area: Health

(N=418)

	A								B							
	1		2		3		4		1		2		3		4	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Can perform	144	34.45	52	12.44	148	35.41	8	1.91	152	36.36	92	22.07	12	2.87	2	0.48
Cannot perform	188	44.98	252	60.29	212	50.72	360	86.12	172	41.15	208	49.76	268	64.12	360	86.12
Don't know	86	20.57	114	27.27	58	13.88	50	11.96	94	22.49	118	28.25	138	33.01	56	13.4

	C					
	1		2		3	
	No.	%	No.	%	No.	%
Can perform	172	41.15	28	6.70	36	8.61
Cannot perform	160	38.28	320	76.56	288	68.90
Don't know	86	20.57	70	16.74	94	22.49

360

8) Student Attitude Appraisal

To measure students attitude towards NFE programme on attitude scale was administered to the NFE students. This scale constituted of three sub-sections: (i) buildings and materials; (ii) teachers, and (iii) others students perceived the area in which classes held (92.82 percent), neighbourhood (91.87 percent) way to center (100 percent) and building of the centre (76.82 percent) satisfactory. 66.99 percent students reported that the temperature of the class-room was not O.K. 86.12 percent students were found to be satisfied with the sitting arrangements at their respective NFE centres whereas 71.77 percent students reported that their classes needed more equipment 92.12 percent of the students were found not to be satisfied with the equipment. Besides this 94.50 percent of the students reported that available aids were not used when they should have been used. 92.83 percent of the students were found not to be satisfied with the amount of books, work books, kits, etc., their respective class-room had. As much as 86.13 percent students reported that most of the materials used in the class were not interesting and helpful.

Comming to attitude towards teachers 82.30 percent students reported that their teachers did not know their problems and needs at the same time. 89.95 percent students reported their teacher to be friendly, 86.13 percent students perceived their teachers as liking them but 76.56 percent students reported that their teachers were not smart, 91.83 percent students described their teachers of helping nature on the other hand. 60.29 percent students reported

that their teachers made them feel bad when they made a mistake. 60.29 percent students reported that their teacher made learning fun and at the same time 54.55 percent described that their respective teachers liked teaching. 76.56 to 86.12 percent students described their respective teachers as taking interest in them, their work and their future.

Coming to the general category, 54.55 percent students described NFE classes helping in reaching their respective goals. A high percentage (89.95 percent) of students reported that more people would take NFE if they knew about it and had more information. 68.90 percent students reported that they did not know the importance of NFE classes.

C_O_N_C_L_U_S_I_O_N_S

The results indicated that there was urgent need of improvement in the NFE programmes in terms of curriculum design, instructional methods and materials. Need for arrangements for inservice and pre-service training of NFE teachers have also been revealed by the results of the study. The findings also provided adequate in formation about the performance on the part of students in different areas of concern and change in the attitudes of NFE students.

As has already been pointed out earlier that literature developed for Adult Education programme by State Adult Resources, and state Institute of Education was used for conducting non-formal education programmes. The findings of evaluative study have revealed that the literature thus provided was not considered to be effective by both the students and the teachers. This suggests that there is a need

for development of appropriate learning materials for the students. Second point which has emerged out of this study is that local persons interested in NFE could be utilised as NFE facilitators but they should be provided with adequate training in instructional methodology and development of instructional materials. In order to enrich the programme sound tapes, flash-cards, radiovision, dialogue groups, conscinsness raising programmes and cultural activities were used and were found to be effective. Mahila club, Balwadi, Home-work supervision, Health education programme, occupational club, religious groups could attract more people than literacy classes. It was also found that these activities could be used more effectively for non-formal education of the same time NFE programme could be made optimally relevant. These findings will help the research team in developing further programmes.

CHAPTER-X

COMPENDIUM

This report presents an analysis of concept of Non-Formal Education and allied concepts. An attempt has also been made to relate non-formal education with other modes of education. Further a brief discussion of views of different philosophers regarding conceptual frame-work of NFE has also been presented in one of the chapters of the report. Chapter on review of literature presents findings of different projects conducted in India and other countries around the world. Development of model for planning and evaluating non-formal education has been presented in one of the chapters report. The present chapter summarises the findings of the project conducted in Takarma, detailed analysis of which has been presented in the previous chapter. 4 NFE facilitators, 7 community members and 418 NFE students participated in the Takarma project. This chapter alongwith findings also discusses some suggestions for further research in the area of NFE.

FINDINGS OF THE STUDY

Major findings of the study are as follows:

Need Assessment

1) Dropouts from primary school, young women, people from lower socio-economic level, in most of the cases were not being provided with any mode of education in the village.

2) Adults were found not to be attracted towards programmes concerned with literacy and numeracy work.

3) Adults from Halpati community were found interested in programmes concerned with development.

4) Majority of village people were found unconcerned with NFE programme if they are concerned with only literacy and numeracy.

5) Villagers participated enthusiastically in the programme concerned with child welfare, women welfare, developmental activities.

6) Adult people felt emberrassment in attending literacy classes but participated enthusiastically in dialogue groups.

7) There was no fixed time for farm labourers to work in the field. So they felt short of time to attend the classes.

8) Data revealed that if NFE programmes were tied with vocational and skill training as per requirements of village population and information about social, political, economic and occupational would provide the same would attract more people in the age group 15-35.

9) It was found that course objectives have not been stated in the adult education literature in terms of level of performance.

10) The respondents felt that there was lack of variety of learning experiences in NFE centres. Hand book for NFE facilitators was not available which then felt was essential for effective programme implementation.

11) Flexibility in enrolment dates and that one can join NFE programme when one likes was appreciated by most of the respondents.

12) NFE students were found to be satisfied with sitting arrangements but they were not satisfied with light arrangement.

13) Radio vision programmes were used for conducting programmes. NFE facilitator and students felt that audio-visual materials (facilitate learning hence) may be frequently used.

14) Programmes for skill development could not be implemented to a large extent because of want of funds and manpower.

15) It is found that teachers, representatives of NFE students, community workers were involved in curriculum planning and material development. This might possibly solve the problem of drop-outs from NFE programme and further encourage involvement among NFE clients.

Instructional Materials

16) 75 percent of the NFE facilitators felt that the goals and objectives of NFE programmes are not evidenced in the content of the printed material supplied.

17) 75 percent NFE facilitators reported that the printed books provided to NFE students did not present a chance of study of real people, real issues or things and they were not challenging to NFE students.

18) 50 percent teachers were found of the opinion that the instructional materials (content) reflected experimental commonality.

19) 50 percent NFE facilitators were of the opinion that the instructional materials do not provide adequate illustrations and visual elements. 100 percent teachers reported that there was a lack of inbuilt feed back mechanism in the system. 100 per cent teachers reported that there was a lack of prompts and cues inthe structures of contents.

20) Only one mannual was provided to 4 NFE educators for their use which was found not to be sufficient.

21) 76.56 per cent of the NFE students reported that the teachers did not explain the purpose of the lesson of course. Besides this 66.99 per cent students also reported that the teachers did not organise their lessons before teaching.

22) A high percentage (86.12) of NFE students reported that the teacher kept the students interested in the NFE programme.

23) 92.82 per cent of the students found their respective teachers friendly and 86.12 per cent of the students reported that their respective teachers were always willing to help.

24) 91.87 per cent students found their teachers pleasant and happy.

Staff Competency

NFE facilitators and the programme administrators were found to agree with regards to competency of the staff involved in the programme. Both the parties observed that the NFE facilitators have not been adequately equipped with the skills required for conducting NFE programme. They are very much concerned about the lack of competency with regards to curriculum development as well as instructional material

development. The administrators and teachers themselves perceived that the teachers were lacking in the competencies required to implement the ten tasks listed in the table 9.2 Chapter -IX a peep into the task given into the said table will reveal that the tasks which the NFE facilitators were found not to be competnet enough in executing were related to different aspects of curriculum development, development of objectives, management of instructions and self evaluation of teaching efficiency.

Staff pre-service and In Service Training

25) There is no provision for pre-service training for NFE educators in this district as well as at state level.

26) In the last twelve months they attended one in-service training course which was conducted by the project team.

27) 100 per cent of the NFE educators reported teaching methodology aspect of this course most important and helpful.

28) 75 per cent of the NFE teachers reported the training experience as extremely helpful, whereas 25 per cent of them described the same as moderately helpful.

29) 75 per cent teachers wanted that they should be oriented in curriculum development, teaching methodology, and individualised instruction methods and materials whereas 50 per cent gave more importance to psychology of adult learning, use of audio-visual aids, and management of NFE programmes in

2nd choice.

30) 100 per cent teachers said that they did not have reasonable access to the professional literature on NFE.

Students Attitudes

31) NFE students were found to be satisfied with the place where the classes held (92.82%) neighbourhood of the NFE centre (91.87%) and building of the centre (~~76.56%~~)(86.12)per cent students were satisfied with sitting arrangements at their respective centres.

32) 71.77 per cent students reported that their classes needed more equipments.

33) 92.83 per cent students were found not to be satisfied with the amount of books, work books, kits etc (which) their respective classroom had.

34) 82.30 per cent students were of the opinion that their teachers did not know their problems and needs, still 89.95 per cent students found their teachers friendly.

35) 54.55 per cent students described NFE classes helping in reaching their individual goals.

36) A high percentage (89.95) of students reported that more people would take NFE if they knew about it and had more information.

37) Besides these findings the investigator during the visits to NFE centres and discussion with NFE supervisors found that a large number of NFE educators did not take the interest they are expected to take establishing and strengthening their respective NFE centres. In case where NFE educator took much interest and involved himself/herself greatly in this activity, the NFE centre became centre of attraction for the village people.

38) During discussions with NFE teachers the investigator found that there was a lack of teaching aids, supply of materials. NFE teachers also required more guidance.

Student Achievement

39) 92.83 per cent students were found to demonstrate competency to use paper and coines to count to several totals where as 43.06 per cent of the students in the sample were found not to be competent to convert among quintal, kilograms and grams. Only 6.22 per cent students could competently deal with conversions related to volume measurements.

40) Only 34.45 per cent of the students were found to demonstrate competency to read employment advertisement, but only 0.96 per cent have been found capable of writing a job advertisement. 62.20 per cent of the students have been rated as not competent to write a letter to a perspective employer requesting an appointment and giving qualifying information. Percentages of students who could demonstrate competencies

connected with occupational dealings ranged between 2.87 per cent and 8.61 per cent.

41) 86.12 per cent to 92.82 per cent students were found not having knowledge of various available recreational services inthe adjoining towns.

42) 91.97 per cent of the students have not been able to demonstrate competency to use the rates set by different modes of transportation to compare costs involved in a trip the individual would like to take.

43) 36.36 per cent students demonstrated competency to discuss with a resource person about the various medical and health problems.

44) Only 6.70 to 8.61 per cent of the NFE students have been able to demonstrate competency to compile a list of ~~xxxx~~ tasks which both parents can share before and after babies arrival

45) Systems model developed during the training programme has been found to be effective in terms of developing understand-ing on thepart of NFE teachers about planning NFE programme.

Other Findings

i) Dialogue as a method of instruction as well as conciousness raising was found to be effective. It was observed that when their is a lack of teaching aids, dialggue can help in reaching the goal.

ii) Door to Door meetings and meetings in small interest groups were found to be effective for both education and motivation ofthe people.

iii) It was felt by the project team that development of communication padagogy in a village setting required physical presence of the research team in the community in the initial stage at least for about 2-3 months.

iv) Clubs like farmers club, women club, Bhajan mandal could be effective channels for educating masses and raising awareness among them.

v) During this period it was found that if aproached properly government as well as non-government agencies would be willing to participate in such community based programmes.

vi) It was also observed that research team should not play the role of leadership but help the community people in development of leadership skills among the community. Therefore in almost all the cases members from the community be encouraged to play the role of leadership. This will help the people to believe that they exist and can contribute to the programmes intended to solve their problems.

vii) NFE programme could best be introduced with the help of health education or economic development programmes, it was observed.

viii) People (especially from village side) need to be introduced to agencies like banks, hospitals, post office, police station, railway station, cooperative etc. general public services which are meant for their service and which they generally hesitate to use to optimal level. This will also help them to save themselves from the exploitation by middleman.

ix) Participatory approach for training of NFE facilitators was found to be useful and effective.

CONCLUSIONS AND IMPLICATIONS

Since the participants of NFE programme, specially in rural areas are farmers, milkmen, mothers and farm workers. The focus of NFE programme has to be on the real and immediate problems of the learners. The programme should help the villagers in examining possible solutions to their problems. Therefore the NFE programmes must be based on the problems for the immediate environment.

Findings of the study have revealed that in general neither the majority of the officials nor the village population really understand that an educational programme such as NFE is designed to help the people improve directly their quality of life.

In most of the cases, the NFE programmes are more academic, fact-oriented, teacher contact and do not adjust to specific community needs. The lack of adequately trained personel who are experienced in the implementation of the NFE programmes affect effectiveness of NFE programmes adversly. Books and literature used for NFE programmes need to be restructured and revised. Training programmes for NFE facilitators need to be developed. Formal class-room teacher may not successfully implement NFE. Participatory approach could successfully be used for training of NFE facilitators. The model developed for planning and implementing NFE programme and reported in this report could be one of the major components of the training programme. Integrated approach could be useful for development of NFE programmes. NFE programmes could be introduced more effectively if they are based on the immediate needs of the people involved in the progsamme. Involvement of NFE clients from the very beginning i.e. from the stage of the survey through planning to implementation has been found useful in developing NFE programme. It has been experienced during the project that the role of NFE facilitator is not only different from that of formal class-room teacher but is doubly difficult. Therefore there is an urgent need for developing strategies for pre-service training and in-service training. Success of implementation of NFE programme to a great extent will depend on the facilitators' abilities.

While recruiting staff for NFE programme adequate importance be given to practical experience, understanding of NFE (education) and rural problems on the part of the candidates. NFE facilitator with the help of experts may organize participatory orientation programmes for training of part time volunteers participating in the programme. This will help in developing skills (among them) required for conducting NFE programmes. NFE centres need to be gradually supplemented by interest groups. Besides this a core technical staff should be established to continuously review existing curricula, and instructional materials from time to time, develop learning packages, help in developing learning experiences and to organize training and refresher courses for NFE facilitators and volunteers.

Results of the study suggest that effective utilization of the potential of educational technology could, possibly, help in reaching a sizeable rural population which is both widely dispersed and isolated. The multimedia including radiovision should be employed in a co-ordinated manner. NFE centers need to be equipped with teaching materials and aids. Use of Audio-visual aids need to be encouraged. Prototype curriculum and instructional materials could be prepared at a central place and distributed among NFE centres but the same must be updated as per local needs. There can not be a standard package programme of NFE for all the centres. Personal contacts and

door to door contact programme help in motivating the learners and reinforceing the messages. Such contact programmes are concerned with organisation in the community. Results also suggested that local organization could be effectively used for development and implementation of NFE programmes. Such a platform can help in mobilizing local human resources, to volunteer their time and effort for NFE programme. Strategies for doing this must emphasis involvement of local volunteers from the initial stage.

Study has also revealed that influence of the local leaders and the local priest appear to have significant effect on NFE programme. These people will possibly, result in success of the programme and will also help in developing acceptance on the part of the local people which is essential for development of programme as such. The NFE programme, it has been indicated by the study, must gain the support and approval of the local power structure if it has to be effective. Secondly the programme should emphasize on grooming rural youth to work as volunteers because they provide the much needed leadership pool, for conducting community based project like non-formal education.

Mass media like 'Radio' has not been optimally utilised in India for community based educational programmes. Radiovision was tried out in this project and found effective. Radiovision groups could be set-up to utilise the potential of Radio for Rural Education. Tape recorder could also be frequently used

for conducting dialogue groups. This can also help in extension of Radio. Such groups have been found effective in consciousness raising. Use of news papers and weeklies through dialogue groups is also possible. News boards could be set up in the community at central locations. The feed back system needs to be developed because it may possibly provide a better chance to participants of NFE programme to communicate their needs, interests and desires to the agencies concerned with NFE programme. Attempts could be made to develop such a system. This would possibly be more useful for conducting research in the field of NFE. Following aspects of NFE might attract researchers' attention on priority basis :

1) Developing tools and techniques for assessment of needs and rate priorities among them.

2) Effects of participation of client groups in the planning and management of research in NFE, on development of NFE programmes.

3) Measurement of personality and characteristics of NFE educators may provide data for selection of key NFE personnel.

4) Studies of interpersonal interactions may provide useful data for organizing interest groups.

5) Studies may also concentrate on social and economic benefits of literacy, skill training and NFE programme as a whole.

6) The cost-benefit analysis of NFE programmes also warrants researchers' attention.

7) Research in methodologies and content of NFE may provide data for designing effective instructional models for NFE.

8) Effective utilization and mobilization of human, social and commercial resources could be an another area of research.

9) Selection of appropriate educational technologies also warrants urgent research probe.

10) Research related to planning, implementation, evaluation of NFE programmes might provide data for effective organization and management of NFE.

11) Development of a continuous feed back system in an on going NFE programme to monitor or effect specific or comprehensive changes may be an another area of work.

12) Methodology to collect baseline data with a view to reduce diagnostic time in order to permit early decision making warrant research on priority basis.

13) Studies related to effectiveness of mass communication media in NFE may provide data for planning strategies for utilisation of potential of mass media.

These are a few suggestions, there could be many more areas which may warrant urgent research probe.

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અવૈધિક શિક્ષણ પ્રોજેક્ટ

ડિપાર્ટમેન્ટ ઓફ એજ્યુકેશન,
દક્ષિણ ગુજરાત યુનિવર્સિટી,
સુરત-૭

ગ્રામ સર્વેક્ષણ પ્રશ્નાવલિ

અ) સામાન્ય માહિતી

૧. નામ:-

ગામ:- બ્લોક:-

તાલુકો:- જિલ્લો :-

રાજ્ય:-

૨. વતન:-

ગામ:- બ્લોક:-

તાલુકો:- જિલ્લો:-

રાજ્ય:- દેશ:-

૩. નિવાસ (હાલનું)

ગામ:- બ્લોક:-

તાલુકો:- જિલ્લો:-

રાજ્ય:-

૪. કુલ જમીન (ખેતી લાયક)

- કુલ જમીન:-
- ખરેખર ખેડવામાં આવતી જમીન:-
- બીજી ખેતી લાયક જમીન પણ જેમાં ખેડ થતી નથી:-
- ખેતીમાં ઉપયોગી નહીં એવી જમીન:-
- જમીનનો પ્રકાર:-

૫. દેશની માથાદીઠ આવક:-

રાજ્યની માથાદીઠ આવક:-

ગામની માથાદીઠ આવક:-

૬. ગામમાં બાળમૃત્યુ દર:-

દેશમાં બાળમૃત્યુ દર:-

બ) <u>વસ્તી વિભાજન</u>

૧. ધર્મ:- હિંદુ: મુસ્લિમ:

ખ્રિસ્તી: અન્ય:

૨. હિંદુ વસ્તીનું વિભાજન -

પટેલ આંજણા: રાજપુત:

અનાવીલ બ્રાહ્મણ: બ્રાહ્મણ:

મોદી: વાણિયા:

હરિજન: હળપતિ:

૩. અનુસૂચિત જાતિઓ:

અનુસૂચિત જનજાતિઓ:

૪. <u>કુટુંબ નિયોજન:</u>

૧. કુદરતી રીતો કઈ કઈ?

૨. સાધનોનો ઉપયોગ:

૩. અસ્વીકૃત થયેલ રીતો।

૪. ગ્રામ પંચાયતના સભ્યો તેમજ ગ્રામ પંચાયતની વિવિધ કામગીરીઓની વિગતો:

② 469

અનૌપચારિક શિક્ષણ પ્રોજેક્ટ

ક્રમ

દક્ષિણ ગુજરાત યુનિવર્સિટી,
સુરત-૭

ગ્રામ વિકાસ માટેની જરૂરિયાતોનું સર્વેક્ષણ

ગામ:

તાલુકો:

જિલ્લો :

આગેવાનનું નામ:-

આગેવાનનું પુરું સરનામું:

વ્યવસાય:

શૈક્ષણિક લાયકાત:

સામાજિક હોદ્દો:

૧) શૈક્ષણિક

વ્યવસ્થા, સગવડની દ્રષ્ટિએ અંતર, ખર્ચ સંચાલન વગેરેનો ખ્યાલ.

અ. ઉચ્ચ શિક્ષણ –

બ. ઉચ્ચ માધ્યમિક શાળા –

ક. માધ્યમિક શાળા –

ડ. પ્રાથમિક શાળા –

ઇ. પૂર્વ પ્રાથમિક શાળા –

૨) આર્થિક

અ. ગામની આર્થિક સ્થિતિ અંગે : (સ્વાતંત્ર્યના પહેલા અને પછીનો ખ્યાલ)

બ. આજીવિકાના મુખ્ય સાધનો:

૩) વાહન વ્યવહાર / વસ્તી હેરફેર

અ. ગામમાં ઉપલબ્ધ સાધનો:

બ. એસ. ટી. ની સગવડનું વર્ણન (તાલુકા, શહેર અને મુખ્ય શહેરો સાથે)

ક. રેલ્વે:

ડ. દરરોજની સરાસરી માનવ હેરફેરની સંખ્યા:

ઇ. શહેરમાં કેટલાં જાય છે અને ન જાય તે માટે શું કરવું જોઇએ?

૪) વૈદકીય સગવડ અંગેની સામાન્ય વ્યવસ્થાનો ખ્યાલ:

૫) શૈક્ષણિક સંસ્થા સિવાયની અન્ય સામાજિક સંસ્થાઓ (ટૂંકમાં માહિતી):

૬) ગામમાં અસ્તિત્વ ધરાવતા રાજકીય પક્ષો તેમજ ગ્રામ વિકાસમાં તેમનું વલણ:

૭) ગામની સહકારી પ્રવૃત્તિઓ

૮) ગ્રામજનો માટે આનંદ પ્રમોદની સગવડ:

૯) ગ્રામ વિકાસને મદદરૂપ થતી વિવિધ સરકારી મદદ:

અ: સંકળાયેલી વ્યક્તિ:

બ: ગ્રામજનોનો અભિપ્રાય

૧૦) ગામના મુખ્ય પાક. ૧. ૨.

૩. ૪.

૫.

૧૧) ગ્રામજનોનો મુખ્ય ખોરાક. (અનાજ, વાનગી)

૧૨) ગ્રામજનોના પહેરવેશ અંગેનું વર્ણન:

૧૩) રહેઠાણ:

૧૪) મકાનોની સગવડ:

૧૫) ગામના તેમજ અન્ય ગામોની સાથે જોડતા માર્ગોનું વર્ણન.

૧૬) દવાખાના, પશુદવાખાના જેવી પ્રવૃત્તિઓ અંગેનો સામાન્ય ખ્યાલ:

૧૭) સરકારી તેમજ સ્વૈચ્છિક સંસ્થાઓ દ્વારા ગામની કેટલીક સુવિધાઓનું વર્ણન. (દા.ત. વિટામિન 'એ', પોષક આહાર, શિશુની રસી, ઓરિયા, બી.સી.જી. પોલિયા વગેરે ઇન્જેક્શન)

૧૮) ગામની પરદેશમાં વસવાટ કરતી વ્યક્તિઓ વિશેની વિગતો

૧૯) ગામના ધર્મ સ્થાનો અને તેમનું સ્થાન.

અવૈધિક શિક્ષણ પ્રોજેક્ટ

ડિપાર્ટમેન્ટ ઑફ એજ્યુકેશન,
દક્ષિણ ગુજરાત યુનિવર્સિટી,
સૂરત-૭

કુટુંબ સર્વેક્ષણ પ્રશ્નાવલિ

૧. કુટુંબ અંગેની સામાન્ય માહિતી

૧. કુટુંબના વડાનું નામ:-

૨. જાતિ:

૩. સ્ત્રી/પુરુષ:

૪. ઉંમર:

૫. અભ્યાસ:

૬. મુખ્ય ધંધો:

૭. ગૌણ ધંધો:

૮. વાર્ષિક આવક (મુખ્ય અને ગૌણ ધંધાઓથી)

૨. તમારા ઘરમાંથી તમે અમારા કાર્યક્રમને શી રીતે મદદરૂપ થઇ શકો? (આર્થિક, માનવ બળની સહકાર, વ્યવસ્થા, પ્રચાર)

આર્થિક:-

માનવબળ:-

વ્યવસ્થા:

પ્રચાર:

૩. અનૌપચારિક શિક્ષણનો પ્રબંધ

૧. અનુકૂળ સમય	કેટલો સમય?	અઠવાડિયામાં કેટલા દિવસ	સ્થળ
૧. પુરુષો			
૨. સ્ત્રીઓ			
૩. બાળકો			

૪. કુટુંબના અન્ય સભ્યોની વિગત

અ.નં.	નામ	સ્ત્રી/પુરુષ	ઉંમર	કુટુંબના વડા સાથેનો સંબંધ	શૈક્ષણિક યોગ્યતા	વ્યવસાય	માસિક આવક	અભ્યાસ છોડવાનું કારણ		વાલીને બાળકને [illegible] આગળ ભણાવવામાં રસ છે?		જો રસ ન હોય તો શા માટે	
								વાલી	બાળક	વાલી	બાળક	વાલી	બાળક

૫. રહેઠાણ

૧. કુલ ઓરડાની સંખ્યા:

૨. કુલ ક્ષેત્રફળ આશરે:

૩. હવા ઉજાસની સગવડ

સૌથી સારી: .... સારી : .... સાધારણ: ....

નહિવત: .... બિલકુલ નહીં...........

૪. જાજરૂ: .... બાથરૂમ: .... ધુમાડિયું: ....

શોષ ખાડા: .... વગેરે.

૫. વીજળી અલાયદી / ઘર સાથે : ....

૬. મકાનનો પ્રકાર: મોટું / નાનું

૭. પાકું / છાપરી / ઝૂંપડું / માટીનું / ટેન્ટ

૮. પોતાની માલિકી / સરકારી / ભાડાની

૯. વીજળી :

૧૦. પાણી:

૬. ખેતી

અ: જમીન તેમજ માલિકી અંગે.

૧. તમારી પોતાની જમીન -

૨. અન્યની જમીન -

૩. અન્યને ગણોત પટ્ટે આપેલી જમીન -

૪. બિન ખેડાણ જમીન -

૫. છેલ્લા પાક વર્ષ દરમ્યાનની એકર દીઠ સરાસરી આવક -

૬. છેલ્લા પાક વર્ષ દરમ્યાનની એકર દીઠ સરાસરી ખર્ચ -

૭. ખેતી માટે સરકારી મદદ -

૮. ખેતી માટે મજૂરી અંગેની સગવડતા -

૯. ખેતી માટે મજૂરી અંગેની સગવડતા -

૧૦. પાક વર્ષ પહેલાં અને આજે ચલાવાતા કરેલાં મજૂરોના દર અને મજૂર પ્રમાણ ઉત્પાદન અંગે માહિતી -

૧૧. તમને ખેતીને બદલે બીજો વ્યવસાય આપવામાં આવે તો સ્વીકારશો? કયો? 415

બ: સાધનો, સુવિધાઓ.

ગાડું - કૂવો -

ટ્રેક્ટર - નહેર -

પંપ -

૭. જરૂરિયાતો

૧. આર્થિક -

૨. સામાજિક -

૩. સાંસ્કૃતિક -

૪. શૈક્ષણિક -

૫. સ્વાસ્થ્ય -

૬. વ્યવસાયિક -

૭. મનોરંજન -

૮. ખેતી -

૯. રહેઠાણ -

૮. તાલીમ

તમારા ઘરના કયા સભ્યને કયા ક્ષેત્રમાં તાલીમ / શિક્ષણ / મદદની જરૂર છે?

૯. સ્વાસ્થ્ય

૧. મકાનો કેવા પ્રકારના છે? કાચા માટીના / ઈંટ-પાકાના

૧. ઘરની બાજુમાં ગંદકી થાય છે ત્યારે દવાનો ઉપયોગ કરો છો? હા / ના

ઉત્તર 'હા' હોય તો કેવા?

૨. સરકારી દવાખાનાની મદદ લો છો? જો ન લેતા હો તો શા માટે?

૩. તમારા ગામમાં વૈદકીય સારવારની વ્યવસ્થા છે? તેને વધુ સારી બનાવવા શું સૂચવો છો

૪. તમારે ઘેર મેલેરિયાનો કર્મચારી આવે છે? કોઈકવાર દવા લીધી છે? કેટલી વાર? નથી લેતા તો શા માટે?

૫. કુટુંબ નિયોજન એટલે શું તે તમે જાણો છો? (કુટુંબ નિયોજન માટે વપરાતી જુદી જુદી રીતો વિશે તેઓ શું જાણે છે તે ચકાસવું)

૬. કુટુંબ નિયોજન એ કુટુંબની પ્રગતિ માટે જરૂરી છે તે સમજાવવામાં આવે અને તમે સમજો તો તે સ્વીકારશો? આ માટે તમારે શું કરવું જોઈએ?

૧૦. <u>સ્થાનિક સ્વરાજ્યની સંસ્થા</u>

૧. નાગરિક તરીકે તમારો હિસ્સો:

૨. વધુ કાર્યક્રમ થાય તે માટેનાં સૂચનો:

૩. મુખ્ય પ્રશ્નો/દોષ જણાવો:

૪. પ્રશ્નો દૂર કરવા માટે સૂચનો આપો:

૫. જ્યારે જ્યારે ચૂંટણી થાય છે ત્યારે મત આપતી વખતે શું ધ્યાનમાં રાખો છો?
(રાજકીય પક્ષની વિચારસરણી/જાતિવાદ/ધર્મ/વડીલ અગર નેતાના કહેવાથી / લાલચ)

૧૧. <u>વાહન વ્યવહારની સાધનોની ઉપલબ્ધિ</u>

- ગાડું :	- સાયકલ :
- સ્કૂટર :	- અન્ય :

૧૨. તમારા બાળકો જેમને શાળામાં દાખલ કર્યાં જ નથી તેમનાં નામ આપો.

૧.

૨.

૩.

કારણો: અ) વાલીની દૃષ્ટિએ -

બ) બાળકની દૃષ્ટિએ -

૧૩. છેલ્લા પાંચ વર્ષ દરમ્યાનમાં કુટુંબનાં સભ્યો પૈકી ગામ છોડીને જનાર વ્યક્તિઓનાં નામ:

નામ	સ્થળાંતરનું સ્થાન	નવો વ્યવસાય	આવક
૧.			
૨.			
૩.			

૧૪. ખેતી વિષયક જ્ઞાન

ગ્રામ સેવક પાસેથી નીચેની બાબતમાં માહિતી મેળવી છે ખરી? વર્ણવો.

અ) સારું બિયારણ (બીજ) :

બ) ખાતર (ઉપયોગ) :

ક) જંતુનાશક દવાઓના ઉપયોગ અંગે (રોગ પ્રકાર):

ડ) ખેતી વિષયક અન્ય માહિતી :
(સરકારી મદદ, સાધનોની મરામતકામ ઇત્યાદિ)

ઇ) રેડિયો, ટેલિવિઝન સંસ્થાઓના ખેતી વિષયક કાર્યક્રમો વિશે અભિપ્રાય:

ઈ) ખેતી, પશુપાલન પ્રદર્શનની મુલાકાતો તેમજ કિસાન સંમેલનોમાં ભાગ અંગે:

: : : : :

આણંદ:
૧૫-૨-૮૦

NEEDS ASSESSMENT
(COMMENTS FROM NFE TEACHERS)

1. Are there groups of adults in your community not presently being reached by the literacy education of the local Non-formal Education program ?
Yes ______________ No ________________

2. If yes, please indicate the types of individuals not presently being served.

____

____

____

3. Please list any educational problems which, in your opinion, the local Non-formal Education program should address.

____

____

____

4. Indicate the strengths of the NFE program which you feel could be expanded or improved for greater utilization of resources.

____

____

____

5. Indicate the shortcomings of the NFE program which you feel could be improved. All programs should begin and end at the same time.

____

____

____

6. Using the scale below, rate the following items in order of needed improvement.

1	2	3	4	5
Needs most improvement		Adequate but could be improved		Does not need improvement.

________ In-service training

________ Curriculum materials

________ Instructional methods of teachers

________ Attitude of students toward program

________ Design of ABE curriculum

________ Recruitment and public relations

7. Beginning with the most critical, what are the main problems you face as a NFE teacher?

____

____

____

8. What do you feel are the greatest needs for making this a better NFE program ?

____

____

____

9. What do you feel is your greatest need as a NPE teacher?
The ability to get more people involved.

10. Please write comments made by your students which indicate long-rang advantages and/or disadvantages they have experienced as a result of the NPE program.

11. Please write what you believe to be the personal and professional advantages and/or disadvantages you have experienced as a result of being a teacher in the NPE program.

12. Please comment on any concerns you have about teaching adults which have not been covered by the questions above.

NEEDS ASSESSMENT FORM
(COMMENTS FROM NFE STUDENTS)

1. ARE THERE ADULTS THAT YOU KNOW OF WHO COULD BE HELPED BY A PROGRAM LIKE THIS ? YES ________ NO ________

2. IF YOU CHECKED YES, DO YOU KNOW WHY THEY DON'T COME ?

____

____

____

3. IF YOU CHECKED YES TO NUMBER 1, CHECK WHAT YOU THINK THEY MIGHT LIKE TO LEARN.

________ INFORMATION ABOUT SEWING, KNITTING, CROCHETING

________ INFORMATION ABOUT COOKING, CANNING, FREEZING

________ INFORMATION ABOUT BORROWING MONEY, CREDIT, TAXES

________ INFORMATION ABOUT HEALTH AND SAFETY

________ INFORMATION ABOUT DRIVING.

________ INFORMATION ABOUT VOTING AND CITIZENSHIP

________ INFORMATION ABOUT HOW TO GET A JOB

________ INFORMATION ABOUT OTHER THINGS-PLEASE LIST WHAT THEY ARE

____

____

____

____

____

4. CHECK THOSE THINGS WHICH YOU WOULD LIKE TO HAVE AS PART OF THE COURSE YOU ARE NOW TAKING.

________ INFORMATION ABOUT SEWING, KNITTING, CROCHETING

________ INFORMATION ABOUT COOKING, CANNING.

________ INFORMATION ABOUT BORROWING MONEY, CREDIT, TAXES

________ INFORMATION ABOUT HEALTH AND SAFETY

________ INFORMATION ABOUT VOTING AND CITIZENSHIP

________ INFORMATION ABOUT HOW TO GET A JOB

________ INFORMATION ABOUT OTHER THINGS-PLEASE TELL WHAT THEY ARE

____

____

____

5. CHECK THOSE THINGS THAT NEED IMPROVING IN THE PROGRAM YOU ATTEND.

________ BOOKS AND WORKBOOKS

________ THE WAY THE TEACHER TEACHES

________ THE NUMBER OF SUBJECTS TAUGHT

________ THE LIGHTING IN THE CLASSROOM

________ THE WAY THE STUDENTS FEEL ABOUT THE PROGRAM

6. SUGGEST OTHER THINGS COULD BE DONE TO IMPROVE THE PROGRAM YOU ATTEND ?

________ OFFER COURSES AT DIFFERENT TIMES

________ OFFER COURSES OF SUBJECTS OTHER THAN READING, WRITING, AND ARITHMATIC

________ PROVIDE HEALPERS FOR THE TEACHER

_______ PROVIDE A BETTER PLACE FOR THE CLASS TO MEET

_______ PROVIDE TRANSPORTATION TO CLASS

_______ OTHER

____

____

____

____

7. MY REASON FOR COMING TO THIS CLASS IS :

____

____

____

____

8. MY GOAL IS :

____

____

____

____

NEEDS ASSESSMENT
(COMMENTS FROM LOCAL CITIZENS)

1. How familiar are you with the concept of Non-Formal Education ? (Literacy education for adults) very familiar ________ Reasonably familiar ________ vaguely familiar ________ Not at all familiar ________

2. How familiar are you with the Non-formal Education program in operation in ~~Bhuru~~ Sunsari district ? Very familiar ________ Reasonably familiar ________ Vaguely familiar ________ Not at all familiar ________

3. Have you had occasion to employ or hear people express opinions about the program or people who have attended the program ? Yes ________ No ________

4. If yes, please list some of your observations or comments that you have heard.

____

____

____

____

5. Are there groups of adults in your community not presently being reached by the literacy education of the local Education program ? Yes ________ No ________

6. If yes, please indicate the types of individuals not presently being served.

____

____

____

____

7. If yes, do you know why they don't attend the Non-formal Education program being offered ?

____

____

____

8. List the kinds of things in addition to reading, writing and arithmetic which you think the local Non-formal Education program should address.

____

____

____

9. Please comment on how well (or how poorly) the Non-formal Education program is operating in your community.

____

____

____

STAFF COMPETENCY APPRAISAL
(TEACHERS FORM)

Name ______________________________ Title ____________

Teachers in the field of Non-formal Education process certain competencies that enable them to function in the role of a teacher. These competencies may have been obtained through formal education or practical experience. How they were obtained is not important. What is important is that they are present when an individual functions as a NFE teacher.

A list of competencies developed from prior investigations about adult educators is given below. The list represents a summary of skills needed by NFE teachers to function effectively.

Directions: In the next few days your administrator will arrange for the two of you to talk about this list of competencies. It will be helpful if prior to that meeting you have checked that number you feel best describes your development of each competency. The purpose of this meeting is to help you in your continuing professional development as a NFE teacher. It is in no way tied to merit ratings, salary schedules, or tenure.

1	2	3	4	5
I cannot Perform that skill very well		I can perform that skill but need help to do it better.		I can perform that skill well enough to apply it when necessary.

Adopted from D.W. Mocker. A Report on the Identification, Clarification and Ranking of Competencies appropriate for Adult Basic Education Teachers. Kansas city Missouri : University of Missouri, Kansas city, Center for Resource Development in Adult Education, 1974.

________ 1. Adapt curriculum to the needs of the adult student.

________ 2. Demonstrate personal skill in the processes of reading, writing, arithmetic as well as in other basic areas of the NFE curriculum.

________ 3. Organize a plan of skill instruction that demonstrates appropriate sequence, continuity, and integration.

________ 4. Identify needs of individual learners.

________ 5. Identify the basis of mutual respect between teacher and student.

________ 6. Develop a climate that will encourage students to participate.

________ 7. Plan instruction to begin at the students' learning level.

________ 8. Develop within the adult student a sense of confidence.

________ 9. Develop within the adult a sense of his/her progress and abilities.

________ 10. Evaluate teaching effectiveness.

________ 11. Modify teaching to accomodate individual and group learner characteristics.

________ 12. Plan instruction for individual students.

________ 13. Prescribe instructional materials which will meet the abilities of the student.

________ 14. Evaluate student progress and provide continuous feedback.

________ 15. Relate subject matter to the student.

________ 16. Coordinate and supervise classroom activities.

________ 17. Help the adult student to determine personal learning objectives and become a self-directed learner.

_____ 18. Arrange flexible grouping for learning.

_____ 19. Plan learning experiences for students which will improve word recognition and comprehension skills.

_____ 20. Develop and use a system to keep records for each student.

_____ 21. Diagnose deficiencies in students' basic computational and reading skills.

_____ 22. Select and use teachniques for particular learning tasks.

_____ 23. Provide practice activities that reinforce classroom instruction.

_____ 24. Plan independent study effectively with student.

_____ 25. Select instructional approaches to remedy deficiencies in reading.

_____ 26. Select instructional approaches to remedy deficiencies in computation.

_____ 27. Devise techniques to facilitate recall.

_____ 28. Demonstrate procedures for determining the instructional reading level of a student.

_____ 29. Help the student develop perceptual processes (Visual and auditory discrimination, fluency in speaking and writing).

_____ 30. Administer, select, and interpret results of tests that will yield necessary data on needs and interests of students.

_____ 31. Formulate instructional objectives and devise a system for involving students in this process.

STAFF COMPETENCY APPRAISAL
(ADMINISTRATOR'S FORM)

Name________________________________Title ________________

Teachers in the field of Non-formal Education possess certain competencies that enable them to function in the role of a teacher. These competancies may have been obtained through formal education or practical experience. How they were obtained is not important. What is important is that they are present when an individual functions as a NFE teacher.

A list of competencies developed from prior investigations about adult eductors is given below. The list represents a summary of skills needed by NFE teachers to function effectively.

Directions: Please assess the competencies of each NFE teacher according to the scale given below. Each teacher will be given a similar form for their personal assessment of their competencies. Upon completion of the staff competency Appraisal for each teacher, arrange a conference with each teacher to discuss the assessment. The purpose of the meeting is to aid the teachers in their continued professional development. It is in no way tied to merit ratings, salary schedules, or tenure.

1	2	3	4	5
Teacher Cannot perform that skill very well.		Teacher can perform that skill but needs help to do it better.		Teacher can perform that skill well enough to apply it when necessary

(Adapted from D.W. Mocker. A Report on the Identification. Classification, and and Ranking of Competencies Appropriate for Adult Basic Education Teachers). Kansas City, Missouri : University of Missouri-Kansas City, Center for Resource Development in Adult Education, 1974.

_______ 1. Adapts curriculum to the needs of the adult student.

_______ 2. Demonstrates personal skill in the processes of reading, writing, arithmetic as well as in other basic areas of the NFE curriculum.

_______ 3. Organizes a plan of skill instruction that demonstrates appropriate sequence, continuity and integration.

_______ 4. Identifies needs of individual learners.

_______ 5. Identifies the basis of mutual respect between teacher and student.

_______ 6. Develops a climate that will encourage students to participate.

_______ 7. Plans instruction to begin at the student's learning level.

_______ 8. Develops within the adult a sense of confidence.

_______ 9. Develops within the adult a sense of his/her progress and abilities.

_______ 10. Evaluates teaching effectiveness.

_______ 11. Modifies teaching to accomodate indifidual and group learner characteristics.

_______ 12. Plans instruction for individual students.

_______ 13. Prescribes instructional materials which will meet the abilities of the student.

________ 14. Evaluates student progress and provides continuous feedback.

________ 15. Relates subject matter to the student.

________ 16. Coordinates and supervises classroom activities.

________ 17. Helps the adult student to determine personal learning objectives and become a self-directed learner.

________ 18. Arranges flexible grouping for learning

________ 19. Plans learning experiences for students which will improve word recognition and comprehension skills.

________ 20. Develops and uses a system to keep records for each student.

________ 21. Diagnoses deficiencies in students' basic computational and reading skills.

________ 22. Selects and uses techniques for particular learning tasks.

________ 23. Provides practice activities that ~~that~~ reinforce classroom instruction.

________ 24. Plans independent study effectively with student.

________ 25. Selects instructional approaches to remedy deficiencies in reading.

________ 26. Selects instructional approaches to remedy deficiencies in computation.

_____ 27. Devises techniques to facilitate recall.

_____ 28. Demonstrates procedures for determining the instructional reading level of a student.

_____ 29. Demonstrates procedures for determining the instructional reading level of a student.

_____ 30. Administers, selects, and interprets results of tests that will yield necessary data on needs and interests of students.

_____ 31. Formulates instructional objectives and devises a system for involving students in this process.

STAFF PRE - SERVICE AND IN - SERVICE TRAINING APPRAISAL

(TEACHERS FORM)

Pre-Service Training

1. Please indicate the extent you have professionally prepared yourself to work in non-formal education. programme.

   (a) _______ Have taken one or more undergraduate courses in the area of NFE adult psychology, or non-formal education, etc.

   (b) _______ Have taken one or more graduate courses in the area of NFE adult psychology, or non-formal education, etc.

   (c) _______ Have attended one or more teacher training summer institutes for NFE.

   (d) _______ Have attended meetings of the Adult Basic Education Association.

   (e) _______ Have attended non-credit short term conferences or workshops on non-formal education.

2. Were you a participant in an NFE pre-service training program prior to beginning teaching in NFE ?

   (a) _______ Yes

   (b) _______ No (If no, omit Questions 3 through 7 and begin with Question 8)

Adopted from Department of Adult Education, The Florida State University. An evaluation of the Mid Alabama Adult and Vocational Education, Demonstration Training Center (July through June 1973). Tallahassee, Florida. The Florida State University, 1973.

3. What was the duration of this pre-service training program ?

(a)________ 1 day or less

(b)________ 2-3-days

(c)________ 4 day to 1 week

(d)________ 8 days to 2 weeks

(e)________ 15 days to 3 weeks

(f)________ More than 3 weeks

4. How would you rate the usefulness of this pre-service training program to you as a beginning NFE teacher ?

(a)________ Extremely helpful

(b)________ Moderately helpful

(c)________ of very little help

(d)________ of no Mjhelp

5. What was the content of your pre-service training ? (Check all that apply.)

(a)________ Purpose and philosophy of NFE

(b)________ Characteristics of NFE students

(c)________ Working with aides or paraprofessionals

(d)________ Developing behavioral objectives

(e)________ Individualized instruction

(f)________ Use of methods and techniques (i.e. role playing, group discussions, skits, debates, etc.)

(g)________ Use of audio-visuals and equipment

(h) ________ Curriculum planning

(i) ________ Slection, preparation or use of materials

(j) ________ Record keeping, rules, and regulations

(k) ________ Testing and evaluation.

(l) ________ Diagnosing reading difficulties

(m) ________ Recruitment and retention

(n) ________ Counseling and guidance

(o) ________ Psychology of adult learning

(p) ________ All of the above

(q) ________ None of the above

(r) ________ Other (Please specify)

____

____

6. Of those content areas checked in Item 5 above, which one was most helpful ?

____

7. Of those content areas checked in Item 5 above, which one was least helpful ?

____

8. Don you feel that there are adequate provisions for pre-service training ?

(a) ________ Yes (If yes, omit Question 9)

(b) ________ No

9. Is your criticism of the pre-service training related to:

(a) ________ Insufficient quantity

(b) ________ Insufficient quality

(c) ________ Both

II. In-service Training

10. During the past 12 months have you been a participant in an in-service training activity ?

_________ Yes but not related to NFE

(a) _________ Yes

(b) _________ No (if no. omit questions 10 through 16 and begin with question 17)

11. In how many such in-service training activities have you participated over the last 12 months ?

(a) _________ 1-3 programms

(b) _________ 4-6 programs

(c) _________ 7-9 programs

(d) _________ 10-12 programs

(e) _________ 13 or more programs

12. How many days of in-service training for NFE have you had in the past 12 months (1 day equals 8 hours) ?

(a) _________ 1-3 days

(b) _________ 4-6 days

(c) _________ 7-9 days

(d) _________ 10-12 days

(e) _________ 13 or more days

13. In general, rate the degree to which your in-service training experiences of the past twelve months have been helpful in improving your effectiveness in NFE.

(a) _________ Extremely helpful

(b) _________ Moderately helpful

(c) _________ Of very little help

(d) _________ Of no help

14. What was the content of your in-service training ? (Check all that apply).

(a) ______ Purpose and philosophy of NFE

(b) ______ Characteristics of NFE students

(c) ______ Working with aides or paraprofessionals

(d) ______ Developing behavioral objectives

(e) ______ Individualizing a instruction

(f) ______ Use of methods and techniques (i.e. role playing, group discussions, skits, debates, etc.)

INSTRUCTIONAL METHODS APPRAISAL

(STUDENTS FORM)

DIRECTIONS TO STUDENTS: IN ORDER TO GET INFORMATION WHICH CAN HELP TO IMPROVE INSTRUCTION IN THE ADULT EDUCATION PROGRAM, YOU ARE ASKED TO RATE YOUR TEACHER ON EACH OF THE ITEMS LISTED BELOW. PLEASE DESCRIBE YOUR TEACHER BY CHECKING (✓) EITHER ALWAYS, SOMETIMES, OR NEVER TO EACH OF THE SENTENCES LISTED BELOW.

ALWAYS	SOMETIMES	NEVER	
______	______	______	1. THE TEACHER EXPLAINS THE PUR POSE OF THE LESSON OR COURSE.
______	______	______	2. THE TEACHER HAS THE COURSE OR LESSON ORGANIZED.
______	______	______	3. THE MATERIALS USED IN CLASS RELATE TO THE PURPOSE OF THE COURSE.
______	______	______	4. THE TEACHER'S EXPLANATIONS ABOUT THE SUBJECT ARE CLEAR.
______	______	______	5. THE ASSIGNMENTS MADE BY THE TEACHER ARE CLEAR.
______	______	______	6. THE ASSIGNMENTS RELATE TO THE WORK DONE IN CLASS.
______	______	______	7. THE TEACHER KEEPS THE STUDENTS INTERESTED.
______	______	______	8. THE TEACHER HELPS THE STUDENTS TO THINK FOR THEMSELVES.

Adopted from Dr. Hugh stickler, The Florida state University. Teacher Rating scale. Unpublished questionnaire, Department of Higher Education. College of Education. The Florida State University, Tallahassee, Florida, (No Date).

ALWAYS SOMETIMES NEVER

______ __________ ______ 9. THE TEACHER'S TESTS AND GRADES ARE FAIR.

______ __________ ______ 10. THE TEACHER IS FRIENDLY.

______ __________ ______ 11. THE TEACHER IS WILLING TO HELP.

______ __________ ______ 12. THE TEACHER IS HONEST IN ADMITTING WHEN HE DOES NOT KNOW.

______ __________ ______ 13. THE TEACHER'S SPEECH AND VOICE ARE EASY TO UNDERSTAND.

______ __________ ______ 14. THE TEACHER IS PLESANT AND HAPPY.

______ __________ ______ 15. THE TEACHER RELATES THE LESSON OR COURSE TO OTHER FIELDS AND TO PRESENT DAY PROBLEMS.

INSTRUCTIONAL MATERIALS APPRAISAL

(TEACHERS FORM)

Name ______________________________ Title ________________

Directions: Please indicate your judgment of each factor as it relates to the instructional materials employed in the NFE program.

YES	NO	CAN'T DECIDE	
			I. Goal and Objective Oriented. The content of the presentation is goals oriented.
____	____	____	1. The golas and objectives are defined and evidenced in the content of the materials.
____	____	____	2. The material seems to achieve its stated goals or objectives.
____	____	____	3. The content of the materials is free from implied messages which contradict the stated goal (s) or objectives (S).
____	____	____	4. The goals, objectives, and general content of the material are adequately conveyed through this medium.
			II. Objectivity. The content presents information in a fair and impartial way. It does not favor one aspect, event, issue, or group over another.
____	____	____	1. Positive and negative aspects are presented in an objective manner.
____	____	____	2. The material presents a study of real people, real issues, and/or things.

______ ______ ______ 3. The material's content presents controversial points of view but all positions are presented in a fair and impartial manner.

______ ______ ______ 4. The material in free from promoting or propagandizing special interests.

______ ______ ______ 5. The material is free of portraying one group, place, thing, issue, or event over another.

______ ______ ______ 6. The presentation excludes the use of harmful generalisations and stereotypes.

III. Promotes understanding. Content prevents other people, places, and things without negative undertones.

______ ______ ______ 1. The presentation is free of loaded words, i.e., "backward", "primitive," "dirty," "savage, " "uncivilised."

______ ______ ______ 2. The presentation is free of making value judgements toward ethnocentrisms ("mine is better than yours")

IV. Level of Sophistication. The material seems suitable for the entry level and competencies of those learners for whome the presentation is directed.

______ ______ ______ 1. The material (content) reflects an expermential commonality ..... a sameness of experiences which can be shared by the learners for which it was designed.

______ ______ ______ 2. The students for which the materials are designed should be able to interpret signs (pictures and visuals) and symbols (words and other abstractions)

_____ _____ _____ 3. The content of the material will be challenging to the students for whom it is directed, yet not too difficult and thereby frustrating.

V. Design variables. The methods by which the content was organized and developed, in terms of the use of language and visual elements, technical clarity, production techniques, etc.

_____ _____ _____ 1. The length of the material is just about right for those students for whom it was designed.

_____ _____ _____ 2. The illustrations and/or visual elements of the material are clear and understandable.

_____ _____ _____ 3. The material is not too large or bulky and can be presented with little physical effort.

_____ _____ _____ 4. The concepts introduced in the content are well developed and sequentially presented.

_____ _____ _____ 5. The material has a feedback mechanism for assessing the student's attainment of the objective(s).

_____ _____ _____ 6. The material clearly identifies major points of understanding.

_____ _____ _____ 7. The designer(s) of the material provided for student and/or teacher interaction before, during, and/or following the presentation.

_____ _____ _____ 8. The material uses prompts and cues (pointers, arrows, underlines, etc.) to assit the learner in attending to the important aspects.

_____ _____ _____ 9. The material is free of confusing and/or conflicting concepts.

VI. Other. Basically directed at material developed on technical, Vocational, professional, and special interest areas.

____ ____ ____ 1. The content of the material supports and documents all conclusions reached.

____ ____ ____ 2. The information is presented in suitable bits for understanding.

____ ____ ____ 3. The presentation of the information is within the grasp of the learner.

____ ____ ____ 4. There is an accompanying guide or manual to assit the instructional leader in utilizing proper approaches, procedures, and evaluative techniques.

____ ____ ____ 5. The material suggests and prescribes other learning activities which the learners might explore.

____ ____ ____ 6. The issues and terms are well defined within the content of the material.

CURRICULUM DESIGN APPRAISAL

Name ____________________________ Title __________________

1. Do the NFE courses have objectives stated in terms of expected levels of perfomrance and criteria for judging that performance ? Yes __________ No ____________

2. Is it possible for a student to choose those objectives within a course that meet his individual needs ? Yes __________ No __________

3. Are a variety of learning experiences available to students for attaining a given objective ? Yes ___________ No ______________

4. Are course outlines and descriptions available to students ? Yes _____________ No _______________

5. Are the enrollment and completion dates flexible for your course ? Yes __________ No _____________

6. Are course offered at times convenient to students' needs ? Yes ____________ No. ___________

7. Are provisions, equipment, etc. available for practicing the skills necessary for attaining a given objective or level of performance ? Yes ______ No _____ If no, what provisions, etc. are needed ? ______________
____

8. Are the outcomes of instruction stated in terms of competencies, skills, or knowledges the student should possess upon completion of given courses ?

   Yes _______________ No ________________

9. Is there a horizontal relationship among objectives, levels of performance, and courses at a given level ?
Yes __________ No __________
If no, why not ? ______________________________

10. Is there a hierarchical relationship among objectives, levels of performance, and courses for the entire NFE program ? Yes __________ NO __________
If no, where might the articulation be improved ?
____
____

11. Is there a redundancy among courses in the NFE program ?
Yes __________ No __________ Don't know __________
If yes, where does the redundancy occur? __________

12. Are tests criterion referenced or norm references ?
Criterion __________ Norm __________ Dont' know __________

13. Are resources allocated on the basis of instructional Priorities ? Yes __________ No __________ Don't know __________ If no, on what basis are resources allocated ? __________

14. Is the curriculum designed so that new needs can be met ?
Yes __________ No __________

15. Is the curriculum design based on program goals ?
Yes __________ No __________ Don't know __________
If no, on what is the curriculum design based ? __________
____

16. Are long, intermediate, and short range program objectives representative of the overall program goals ?
Yes __________ No __________ Don't know __________

17. Is the curriculum based on the educational needs of students ? Yes ____________ No ______________

If yes, list the indicators that the curriculum is based on educational needs of students. __________

____

____

18. Are the needs of the community reflected in the design of the curriculum ? Yes ________ No ______

Don't know __________

If yes, list the indicators that the curriculum is based on the educational needs of the community.

____

____

19. Are the courses centered on subjects or problems related to adult needs ? subjects ________ problems related to adult needs ________ Both _______ Don't know ______________

20. At a given level of instruction, do the courses attempt to develop integrated skills ? Yes _______ No ________

21. Are the courses offered adequate for completion of basic literacy requirements for entering grade6or8 ?

Yes ____________ No ____________

22. Is the course designed for adult learning experiences rather than child learning experiences ? Adult ________

child __________

If designed for adult learning experiences, list some of the ways. ______________________________________

____

____

STUDENT ATTITUDE APPRAISAL

DIRECTIONS TO STUDENTS: SINCE YOU ATTEND THE NFE CLASSES ON A VOLUNTARY BASIS. YOUR FEELINGS ABOUT THE NFE PROGRAM ARE VERE IMPORTANT. PLEASE TELLWHAT YOUR FEELINGS ARE ABOUT THE NFE PROGRAM BY CHECKING (✓) EITHER 'YES' OR 'NO' TO EACH OF THE SENTENCES GIVEN BELOW. IF YOU DON'T KNOW OR CAN'T DECIDE LEAVE BOTH SPACES BLANK.

1. BUILDINGS AND MATERIALS

YES	NO		
______	________	(A)	THE STREETS AROUND MY CLASS ARE SAFE.
______	________	(B)	I LIKE THE NEIGHBOURHOOD WHERE MY CLASS IS HELD.
______	________	(C)	I HAVE TROUBLE FINDING A WAY TO GET TO CLASS.
______	________	(D)	I LIKE THE BUILDING WHERE MY CLASS IS HELD.
______	________	(E)	THE TEMPERATURE IN MY CLASSROOM IS O.K.
______	________	(F)	THE CHAIRS ARE COMFORTABLE.
______	________	(G)	MY CLASSROOM NEEDS MORE EQUIPMENT (TAPE RECORDERS FILMS PROJECTORS READING MACHINES. ETC.)
______	________	(H)	THE EQUIPMENT WORKS O.K.
______	________	(I)	THE EQUIPMENT IS USED WHEN IT SHOULD BE USED.
______	________	(J)	THE CLASSROOM HAS THE RIGHT AMOUNT OF BOOKS, WORKBOOKS, KITS, ETC.

(Adopted from Department of Adult Education. The Florida state University. An evaluation of the Mid-Alabama adult and Vocational Education Demonstration Training center (July 1971, Through June 1972) Tallahassee, Florida, The Florida State University, 1972.)

YES NO

_______ _______ (K) MOST OF THE MATERIALS ARE INTERESTING AND HELPFUL TO ME.

II. TEACHERS

_______ _______ (A) MY TEACHER KNOWS MY PROBLEMS AND NEEDS.

_______ _______ (B) MY TEACHER IS FRIENDLY.

_______ _______ (C) MY TEACHER LIKES ME.

_______ _______ (D) MY TEACHER IS SMART.

_______ _______ (E) MY TEACHER USES MANY DIFFERENT WAYS OF TEACHING.

_______ _______ (F) MY TEACHER HELPS ME WHEN I NEED IT.

_______ _______ (G) MY TEACHER MAKES ME FEEL BAD WHEN I MAKE A MISTAKE.

_______ _______ (H) MY TEACHER MAKES LEARNING FUN.

_______ _______ (I) MY TEACHER TALKS TO ME ABOUT MY CLASSWORK.

_______ _______ (J) MY TEACHER IS INTERESTED IN MY FUTURE.

_______ _______ (K) I FEEL FREE TO DISCUSS MY PERSONAL PROBLEMS WITH MY TEACHER.

_______ _______ (L) MY TEACHER LIKES TEACHING.

III. GENERAL

_______ _______ (A) MY CLASSES ARE HELPING ME REACH MY GOALS.

_______ _______ (B) OTHERS DON'T KNOW OF THE IMPORTANCE OF NFE CLASSES.

_______ _______ (C) MORE PEOPLE WOULD TAKE NFE IF THEY KNEW ABOUT IT AND HAD MORE INFORMATION.

STUDENT ACHIEVEMENT APPRAISAL

Name ______________________________.

Directions: On the following pages are statments of adult performance levels listed as NFE student competencies. The general knowledge fields represented are (a) Consumer economics. (b) Occupational knowledge; (c) Community resources; and (d) health within each general knowledge are the following skills are represented (a) reading, (b) writing, (c) Speaking, (d) Listening, (e) problem solving, (f) Calculation, and (g) interpersonal relations,The relationship between the general knowledge areas and the skills is shown below.

GENERAL KNOWLEDGE AREAS

SKILLS	Consumer Economics	Occupa-tional Knowledge	Community Resources	Health
Reading				
Writing				
Speaking				
Listening				
Problem Solving		Performance Requirement		
Computation				
Interpersonal Relations				

(Adapted from N. Northcutt. A Note Conceleraing APL Goals, Objectives and Tasks.) Austin, Texas, The Extension Division of the University of Texas at Austin, 1975)

The adult performance Level Literacy Model you are being worked to judge whether or not your students can perform these skills of reading, writing, etc. by compteting the following checklist. The fact that your curriculum is not structured around the general knowledge areas listed above is not important. What is important is that the skills our programme is designed to teach are represented in the numbered statements under each comptency statement. You do not have to administer each activity to complete the checklist. Indicate your judgement of each students ability to perform each operation by using the following scale. Put 1 when you think the Student Can perform the activity. Put 0 when you think the Student cannot perform the activity. Put ? if you don't know if the student can perform the activity.

Remember this is an assessment of student achievement based on your judgement. It is not necessary to test the student in order to fill out the checklist.

CONSUMER ECONOMICS

COMPETENCY: Student is able to count and convert coins and currency, and to convert weights and measures mathematical operations.

Operations to be performed to demonstrate competency:

1. Using samples of paper and coin monies, to count to several totals.
2. Using samples of paper and coin monies and sample cash register receipts, to make change.

3. Using table of weights and specific consumer economics examples, to convert among quintal, Kilograms, grams etc.

4. Using tables of volumes and specific consumer economics examples (including recipes), to convert among litres, etc.

B. COMPETENCY: Student understands the concepts of sales tax and income tax.

Operations to be performed to demonstrate competency:

1. To read available materials which present rationales for sales tax and income tax.

2. To discuss the differences between sales and income taxes, noting the absence of an "ability to pay" or progressive tax structure of sales taxes.

3. To write a list of common items which are not subject to sales taxes.

OCCUPATIONAL KNOWLEDGE

A. COMPETENCY: Student will be able to identify sources of job information (e.g., radio broadcasts, newspapers, etc.) which may lead to employment.

Operations to be performed to demonstrate competency:

1. To list diverse sources of information which can lead to employment, such as word of mouth, employment agencies, newspapers, etc.

2. To read employment ads found in such places as newspapers, bulletin boards, offices, and union halls.

3. To write a "job wanted" ad.

B. COMPETENCY: Student will be able to preare for job applications and interviews.

Operations to be performed to demonstrate competency:

1. Using employment ads from the newspapers, to identify and list initial steps toward employment called for by the ads (e.g., letter, telephone call, etc.).

2. In a role playing situation, to call a prospective employer for a job interview appointment.

3. To write a letter to a prospective employer requesting an appointment and giving qualifying information.

4. To properly address an envelope for the letter from (3).

5. Using available materials, to list the things a prospective employee should have before application for employment is made.

6. To discuss reasons why references from past employers or personal friends could be valuable to the job applicant.

7. Using available materials, to chart do's and don'ts for the prospective employee in the interview situation (e.g., dress, behavior, etc.)

8. Using available materials, to list possible questions to ask a prospective employer.

9. To complete samples of job application forms.

10. To write a resume when applying for a job.

C. COMPETENCY: The student will know standards of behavior for various types of employment.

Operations to be performed to demonstrate competency:

1. Using personal experience and published materials, to discuss proper behavior and attitudes for keeping a job.

2. To discuss consequences (financial, personal) of meeting and not meeting job requirements.

3. Using available materials to read about various ways of dealing with interpersonal conflict on the job.

COMMUNITY RESOURCES

A COMPETENCY: Student will know the types of community services provided for members of society including the purposes of how to gain access to these services.

Operations to be performed to demonstrate competency:

1. To chart from discussion with a teacher or resource person, community services as to area of service (e.g., education, health, consumer, legal leisure), name, address and telephone number of the facility, requirements to be met in using the service and costs, if any, involved.

2. To discuss the consequences of not having various services such as the postal system (how would persons communicate with one another, etc.), or fire department, etc.

B. COMPETENCY: Student will know various recreational services available in the community.

Operations to be performed to demonstrate competency:

1. Using various resources (e.g., newspaper, parks departments, word of mouth) to list names and addresses of places where individuals can spend leisure time or be entertained (e.g., sports areas, parks, theaters, etc.)

2. To make a telephone call to a service listed in (1) to inquire about times, costs, reservations, etc.

3. To list names, addresses and telephone numbers of places in the community where one can obtain training in a craft, sport, hobby or other activity.

C. COMPETENCY: Student will have a familiarity with transportation schedules, and be able to calculate fares.

Operations to be performed to demonstrate competency:

1. Using time schedules, to determine departure and arrival times for various modes of transportation.

2. Using the rates set by different modes of transportation (bus, train,), to compare the transportation costs involved in a trip the individual would like to take.

HEALTH

A. COMPETENCY: Student will understand how basic safety measures can prevent accidents and will be able to recognise potential hazards, especially hazards that relate to home and occupational safety.

Operations to be performed to demonstrate competency:

1. To read material on home safety and to list various safety measures (tub mats, night lights, care with electrical appliances and fuses, etc.) that an individual can use.

2. To discuss material on home safety and to list various safety measures (tub mats, night lights, care with electrical appliances and fuses, etc.) that an individual can use.

3. To read material on safety precautions needed during severe weather conditions (electrical storms, storms etc.) and to list these.

4. To read material pertaining to hazards to children and to list effective preventative measures.

B. COMPETENCY: Student will know medical and health services in the community.

Operations to be performed to demonstrate competency:

1. To discuss with a resource person the various medical and health services available and in the community.

2. To read literature from various health agencies in the community (e.g., birth control clinics, V.D. prevention and treatment centers, drug and alcohol abuse clinics, etc.).

3. To write lists of medical and health services with phone numbers, addresses and services available.

4. Using available resources such as the telephone book and city information pamphlets, to list physicians surgeons etc.)

C. COMPETENCY: Student will understand the physical and psychological influences on pregnancy as well as the need for proper prenatal care.

1. To read materials on prenatal care.

2. To compile a list of tasks which both parents can share before and after the baby's arrival (e.g., chores, responsibilities, etc.).

3. To construct a menu for a specified period of time (e.g., one week) suitable to meet the dietary and financial needs of a pregnant woman.

અવૈધિક શિક્ષણ પ્રોજેક્ટ
દક્ષિણ ગુજરાત યુનિવર્સિટી, સુરત (ગુજરાત) ૩૯૫૦૦૭

રેડિયોવિજ્ઞાન કાર્યક્રમ

સફળ મહિલા મંડળની વાર્તા

ઉદ્ઘોષક : નમસ્તે બહેનો, આજે આપણે અહીં શિક્ષણ વિભાગ, દક્ષિણ ગુજરાત યુનિવર્સિટી દ્વારા હાથ ધરવામાં આવેલ અવૈધિક શિક્ષણ પ્રોજેક્ટના એક ભાગરૂપ રેડિયોવિજ્ઞાન કાર્યક્રમ માણવા ભેગા થયા છીએ. આ પ્રોજેક્ટના નિયામક ડૉ. ગુણવંત શાહ, પ્રમુખ અન્વેષક ડૉ. મોતીલાલ શર્મા તેમજ સહ - અન્વેષક ડૉ. કૌશિક શેઠ છે.

આજના રેડિયો વિજ્ઞાન કાર્યક્રમ માટે મારી સાથે એક મિત્રોને લાવી છું. જે તમને અહીં બતાવવામાં આવશે. તો બહેનો, અનસૂયા શેઠ રજૂ કરે છે, "કુંદરપુરા ગામના સફળ મહિલા મંડળની વાર્તા", એક રસપ્રદ કથા. સાંભળવા જેવી અને અપનાવવા જેવી વાર્તા. ચાલો...... બધા ગોઠવાય ગયા છો ને? તો શરૂઆત કરીએ છીએ તૈયાર.........

ધ્વનિ : ....

૧-પ્રવક્તા: બહેનો તમારી સામે પહેલું ચિત્ર રજૂ કરવામાં આવે છે. આ ચિત્રમાં તમે ઘડો ભરાવીને ઉભેલી એક બહેન, તેમજ પાંચ બહેનો તેમના બાળકો સાથે એક મકાનના ઓટલા પર બેઠી છે જે તમે બહુ જ સ્પષ્ટ રીતે જોઈ શકો છો.

વાર્તાની અહીંથી શરૂઆત થાય છે. કુંદરપુરા નામનું એક ગામ છે. તેમાં કુસુમબેન નામની એક બહેન દરરોજ આવે છે. ગામની બહેનોને મળે છે, તેમની સાથે વાતો કરે છે. બહેનોના હાલ ખબર અંતર પૂછે છે.

આપણને કોઇ આમ છૂટ તો ખૂબ ગમે ખરું ને? આપણા સુખ દુ:ખના ભાગીદાર થાય એવા લોકો તો સૌને જ ગમે ને? બહેનો, આ કુસુમબહેન તો તેની રીતભાત અને વાણી વર્તનથી ઝુંઢરપુરામાં ખૂબ જ લોકપ્રિય થઇ ગઇ.

એક દિવસ બપોરના સમયે તેઓ તો રમાબેનના ઓટલે પહોંચી ગઇ. હસતાં હસતાં તેણે બહેનોને પૂછ્યું. કેમ છો બહેનો? શું ચાલે છે? ઘરે બધાં મજામાં તો છે ને? બહેનોએ વાતનો જવાબ આપ્યો અને કહ્યું " બહેન, અહિ તો રહયાં ગામડાના ગમાર અમારે કઇ ઓછી ભણવા લખવાની વાત કરવાની છે. આ બેઠા બેઠા ટાઢાપોરના ગપાટા ઝીંકીએ અને અલકમલકની વાતુ કરીએ. તમારા જેવી ભણેલી બહેન આવે તો કોઇક થોડી સાન ગામની વાતુ માં ટોકોરી બતાવશે." કુસુમબેનને તો ખૂબ રસ પડયો. તે તો આ બહેનોની સાથે બેસી પડી અને તેમની સાથે વાતોએ વળગી. આ વાતોમાંથી ગામ વિશે તે ઘણું બધું જાણી શકી.

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બહેનો, કુસુમબેન તો ઘેર આવી. થાક્યા મનહડ થઇને ખુરશી પર બેસી પડી. ચિત્તમાં જેમ ટેપાય છે તેમ તે ખૂબ જ ગંભીરતાથી ઝુંઢરપુરા ગામની પ્ર પરિસ્થિતિ અંગે વિચારવા લાગી. ગામ અંગેનું દૃશ્ય તેની આંખ સામે ઉપસી આવ્યું. રમાબેનના ઓટલે બેસીને તેઓએ જે વાતો સાંભળી હતી તેને વાગોળવા માંડી. શું અતિ લાંબા મનોમંથનને પરિણામે તે એવા નિર્ણય પર પહોંચી કે, ગામની અમુક બહેનો ભણેલી છે. બહેનો તેમના નવરાશની સમય અહીંતહીંના ગપાટા મારવામાં વધુ બગાડી રહી છે. તેમના કુટુંબના સભ્યોની સંખ્યા વધારે છે. ખેતર નાના છે. આજીવિકાના સાધનો ટાંચા છે. મજૂર બહેનોને પૂરતા પ્રમાણમાં મજૂરીનું કામ મળતું નથી. દરેક ઘરના આંગણમાં દુઝાણા ઢોર બાંધેલા છે. પરંતુ આ ઢોર બહુ નબળા છે. તેના દૂધમાંથી પૂરતી આવક થતી નથી. ઇત્યાદિ..... આમ કુસુમબેન આંખ સામે આખું ખૂબ જ સ્પષ્ટ પરંતુ દારિદ્રયથી ભરપૂર ચિત્ર ખડું થયું !

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૩- પ્રવક્તાઃ એક દિવસની વાત છે, બહેનો. કુસુમબેને તો ગામની બધી જ બહેનોને એક સાથે એકઠી કરી, તમે ચિત્રમાં જોઈ શકો છો ને તેમ, તેણે તો બહેનોનું તેમના પ્રશ્નો પરત્વે જાગૃત કરવા માંડી. તેણે શરૂઆત કરી, 'બહેનો, તમારું નામ, ઝડપથી, એક સાથે એકઠા થવું એ મહત્વની ઘટના નથી તો શું છે. આ દર્શાવે છે કે તમને મારી વાત સાંભળવામાં ખૂબ જ રસ છે. આજે આપણે સૌ એકબીજાના સહકારથી એક એવી સંસ્થાનો પાયો નાખીએ કે જેના વડે આપણી આર્થિક, સામાજીક, તેમજ આરોગ્ય સંબંધી સમસ્યાઓ હલ કરવામાં મદદ થાય. આ સંસ્થા આપણા જીવન ધોરણનું સ્તર ઉંચું લાવવામાં પણ મદદરૂપ થશે. આ બહેનોની જ સંસ્થા હોવાથી તેને આપણે મહિલા મંડળ કહીએ તો કશું જ ખોટું નથી. આ મંડળના તમે બધા સભાસદો હશો. આપણા ગામની ૧૮ થી ૪૫ વર્ષની વય ધરાવતી દરેક બહેન તેની સભાસદ બની શકશે. તમે બધા ઇચ્છો તો આ મંડળમાં ૧૨ થી ૧૮ વર્ષની વય ધરાવતી કિશોરીઓ માટે કિશોરી વિભાગ નો પણ સમાવેશ કરી શકાશે અને આ વય ધરાવતી બહેનોને પણ સભાસદ બનાવી શકાશે. મારી દ્રષ્ટિએ હાલના તબક્કે આપણે આ પ્રવૃત્તિને મહિલા મંડળ પૂરતી જ મર્યાદિત રાખીશું. તમે જે નક્કી કરશો તે બહુ જ જૂજ સભ્ય ફી લઇને બહેનોને મંડળના સભાસદ બનાવીશું. તદુપરાંત દર મહિને ગામ લોકો પાસેથી ફંડ ફાળો ઉઘરાવી આપણું નાણાકીય ભંડોળ ઉભું કરીશું. આ નાણાંનો ઉપયોગ તમારી સંમતિથી તમારા સૂચનો દ્વારા તમારા લાભાર્થે કરીશું.

બહેનો તમને યાદ છે.... તે દિવસે આપણે રમાબેનની ઘરે બેઠેલા. મેં તમારા બધા પ્રશ્નો સાંભળ્યા છે અને મારી રીતે સમજવાનો પ્રયત્ન કર્યો છે. બહેનો તમને એમ નથી લાગતું કે આ મહિલા મંડળ આપણા પ્રશ્નો ઉકેલવામાં ખૂબ મદદરૂપ નીવડશે! ખેર! આ મંડળના હેતુ જ્યાં સુધી તમને સ્પષ્ટ ન કરું ત્યાં સુધી તમને આનો ખ્યાલ પણ નહિ આવી શકે ખરું ને! આ મંડળ આપણા ગામની બહેનોના વિકાસને ધ્યાનમાં રાખી પ્રવૃત્તિઓનું આયોજન કરશે. પ્રવૃત્તિઓનું આયોજન કરતી વખતે તમે તમારી જરૂરિયાતોને ધ્યાનમાં રાખજો. બસ, તો બહેનો આજે આપણે છૂટા પડીશું. નમસ્તે બહેનો, આવજો'. આમ કહીને કુસુમબેને તો ગામની બહેનોને મહિલા મંડળ માટે તૈયાર કરી દીધી.

ધ્વનિ : ....

૪- પ્રવકતા: કુસુમબહેને જોરશોરથી મહિલા મંડળની તેમજ તેની પ્રવૃત્તિઓની વિગતો બહેનોની પાસે રજૂ કરવા માંડી. તેની સાથે ખાસ ખાસના રંગબેરંગી ચિત્રો પણ લાવવા માંડી. આ ચિત્રમાં તમે જોઈ શકો છો તેમ મહિલા મંડળની વિવિધ પ્રવૃત્તિઓ પૈકીની એક નાગરીક શિક્ષણની તાલીમ વિશે બહેનોને સમજાવવા લાગી. આ તાલીમ દ્વારા બહેનોને તેમના હકકો તેમજ ફરજો પ્રત્યે સજાગ કરવામાં આવી. આ ઉપરાંત ગ્રામ પંચાયતની ચૂંટણી વખતે બહેનો ચૂંટણી લડી શકે તેવી વ્યવસ્થા ગોઠવવામાં મદદરૂપ થઈ શકાય તે માટે બહેનોને ચૂંટણીની ઉમેદવાર બનાવવામાં આવી. બહેનો ગ્રામસભામાં હાજર રહી તેમના પ્રશ્નો રજૂ કરે તેમજ ચૂંટણી વખતે વધુ પ્રમાણમાં યોગ્ય રીતે મતદાન કરે. તો કલ્યાણના કાર્યક્રમોનો સ્થાનિક કક્ષાએ અમલીપટ કરી તેમને સંચાલનમાં સહભાગી થવા સમજાવવામાં આવી. ટૂંકમાં લોકશાહી દેશના જાગૃત નાગરિક તરીકે ફરજો તેમજ હકકો પ્રત્યે સભાનતા કેળવવામાં મદદરૂપ થશે.

ઉપર જણાવેલ વિગતોને કુસુમબેને તેમની આગવી શૈલીમાં બહેનો સમક્ષ તાર્કિક ઢબે રજૂ કરી અને મહિલા મંડળની અન્ય કામગીરી વિશે બીજા દિવસે ચર્ચા કરીશું કહીને તે દિવસે પૂરતી બહેનોની રજા લીધી.

દ્રશ્ય: ....

૫- પ્રવકતા: કુસુમબેન આજે તેમની સાથે ઢોર ઉછેરને લગતા ચિત્રો લઈ આવી છે. બહેનો પણ ઉત્સાહપૂર્વક એકઠા થઈ ગઈ છે. કુસુમબહેને તો ચાલુ કર્યું. 'રામ રામ બહેનો. ગઈ કાલે આપણે જાગૃત નાગરિક વિશે ચર્ચા કરીને ! આજે આપણે ડેરી તેમજ ગોપાલન વિ ચર્ચા કરીશું. ગમશે ને તમને બધાં ને ! ડેરી અને ગોપાલન એ તો આપણા ગામડાના પ્રાણ સમાન છે. ચિત્રમાં એક બહેન ગાયને પ્રેમથી પંપાળી રહી છે તે નજરે પડે છે. તમને પ્રશ્ન તો જરૂર થશે કે મહિલા મંડળ ડેરી તેમજ ગોપાલનમાં કેવી રીતે મદદરૂપ થઈ શકે? તમારો પ્રશ્ન યોગ્ય છે. મહિલા મંડળની મદદ વડે દુધાળા ઢોર ખરીદવા માટે બેંકમાંથી લોન લાવવી. સારી જાતની ગાયો પાળવી, વાછરડા ઉછેરવા. ડેરી માટે જરૂરી નિદાન, રોગો વગેરે કાર્યો વૈજ્ઞાનિક ઢબે કરવા. ખાતરની સગવડ કરવી. કમ્પોસ્ટ ખાતર બનાવવું, ડેરી વિષયક પ્રદર્શન ગોઠવવું તેમજ વિવિધ [illegible] તાલીમી કાર્યક્રમોનું આયોજન કરવું વગેરે કાર્યોની ગોઠવણ કરવાનું [illegible] છે. બહેનો આપણે પણ આવા કાર્યક્રમો ગોઠવવા છે ને? આવતી

કાલે આપણે આરોગ્ય વિષયક ચર્ચા કરીશું. રામ.... રામ.... બહેનો.

ધ્વનિ: ....

૧- પ્રવકતા: બીજે દિવસે કુસુમબહેન નિયત સમયે ગામમાં આવી ગયા છે. આજે તેઓ લોક-સ્વાસ્થ્ય (મહિલા મંડળના કામ) વિશે વિગતે ચર્ચા કરવાના છે. આ વિષયને સ્પષ્ટ કરવું જરૂરી પણ છે. ગામમાં એક મદદનીશ નર્સ બહેન એક બાળકને રોગ પ્રતિબંધક રસી મૂકી રહી છે. જે બધા માતાઓ તેમના બાળકોને રોગ પ્રતિબંધક રસી મૂકાવવા આવેલ છે. ત્યાં 'કુસુમબહેને સ્પષ્ટ કર્યું : 'વસંતબહેન તમને પણ મનમાં મૂંઝવણ છે ને કે આ બધી વાતોમાં મહિલામંડળ ક્યાં આવ્યું?' તમારી મૂંઝવણ સાચી છે. હું તમને વિગતે સમજાવું. સરકારે પ્રાથમિક આરોગ્ય કેન્દ્રની સગવડતા રાખી છે. આ આરોગ્યકેન્દ્રનો બહેનો સારામાં સારી રીતે વધુમાં વધુ ઉપયોગ કરે, બાળકોને શીતળાની રસી મૂકાવે, કુટુંબ કલ્યાણ અપનાવે, ઘરમાં જાજરૂ, બાથરૂમ, શોષખાડા, ઓરસીઓ બનાવે, બાળપોષક આહાર અંગે માતાઓ જાગૃત થાય તેમજ માતાઓને પ્રસૂતિ પહેલા તેમજ પ્રસૂતિ પછીની લેવાની જોઈતી કાળજી વગેરે બાબતો અંગે વાર્તાલાપ યોજી, વ્યાખ્યાનો ગોઠવી બહેનોને જાગૃત કરવામાં મહિલા મંડળ સારી કામગીરી આપી શકે તેમ છે." આટલી વાત કહી તેટલામાં તો બહેનોને ગાય દોહવાનો સમય થઈ ગયો અને બધા ઝડપથી ઘેર જવાની ઉતાવળ કરવા માંડ્યા તેથી કુસુમબેને વાતને ટૂંકાવી દીધી અને બીજા દિવસનો વિષય કહીને રજા લીધી.

ધ્વનિઃ ....

૩- પ્રવકતા: કુસુમબેન તેમજ બહેનો ભેગા થયા અને કુસુમબેને તેમની બેઠક લેતાં જણાવ્યું કે આજે આપણે નાના ઉદ્યોગો તેમજ ગૃહઉદ્યોગો વિશે ચર્ચા કરીશું. બધી બહેનો તો ખુશ થઈ ગઈ. કુસુમબેને તો ચાલુ કર્યું. "બહેનો મહિલા મંડળ સીવણ, ભરત-ગૂંથણ, દડિયા પતરાળા, ચટાઈ, પંખા, મીણબત્તી બનાવવાના ઉદ્યોગો દ્વારા ઘણી બહેનોને રોજી આપી શકે. આ મંડળ આચાર, મસાલા, પાપડ, અથાણાં, વડી, ખાખરા બનાવવાના ઉદ્યોગો પણ ચાલુ કરાવી શકાય. જે બહેનોના કુટુંબની આવક મર્યાદિત છે અને ખાનાર વ્યક્તિઓની સંખ્યા વધારે છે, તેમની માટે આ ઘણી જરૂરી છે અથવા તો

જમીન જ નથી, આજીવિકાનું કોઇ સાધન નથી તેવા કુટુંબના બહેનો આવા ઉદ્યોગો દ્વારા પુરક રોજી મેળવી કુટુંબને આર્થિક ટેકો જરૂર આપી શકે." કુસુમબહેને તેમનું વકતવ્ય પુરું કર્યું. બહેનોએ તેમને મુંઝવતા પ્રશ્નોની ચર્ચા કરી અને સારા દિવસોની આશાએ બધાં છુટાં પડયાં.

ધ્વનિ: ....

૮- પ્રવકતા: બીજા દિવસે બધી બહેનો હાજર થઇ ગઇ. કુસુમબેને ચિત્ર બતાવ્યું. ચિત્રમાં એક બહેનને વેપાર કરતી બતાવવામાં આવી છે. સુંદરપુરા ગામની બહેનોને ચિત્ર પરથી કંઇ સ્પષ્ટ થતું નથી તેવું જણાતા કુસુમબહેને જણાવ્યું. 'બહેનો, મહિલા મંડળ દ્વારા સહકારી મંડળી સ્થાપી જીવન જરૂરિયાતની વસ્તુઓના ભાવ પર નિયંત્રણ લાવી શકાય. પ્રજાને નિર્ભેળ વસ્તુઓ પ્રાપ્ત થાય તેવી વ્યવસ્થા ગોઠવી શકાય તે તમે જાણો છો કે ! અરે અત્યાર સુધીમાં જે વર્ણન કરી ગયા તે સિવાયની અન્ય પ્રવૃત્તિઓ દા.ત., મહિલા મંડળની સભાસદ બહેનો તેમજ ગામલોકો માટે ભજન, કીર્તન, રામાયણ વાંચન જેવી ધાર્મિક તેમજ સાંસ્કૃતિક અને મનોરંજન પ્રવૃત્તિઓ યોજીને લોકોમાં ધાર્મિક તેમજ સાંસ્કૃતિક સંસ્કારનું સિંચન કરી શકે. આપણે પણ આવી પ્રવૃત્તિઓનું આયોજન કરવાનું છે તે બધાને ધ્યાનમાં છે ને? તો ચાલો આજે મારે જરા જલદી જવું છે. આવતી કાલે આપણે બધાં ફરીથી મળીશું એમ કહીને બધાં વિખરાઇ ગયાં.

ધ્વનિ: ....

૯- પ્રવકતા: જેમ જેમ કુસુમબહેન બહેનોને મહિલામંડળ વિશે જાણકારી આપવા માંડયા તેમ તેમ બહેનોની ઉત્સુકતા વધવા લાગી. ચિત્રમાં પણ બહેનોને એકઠા મળીને સભા ભરતી બતાવવામાં આવી છે. કુસુમબહેને બહેનોને કહ્યું કે "આજે તો આપણે મહિલા મંડળના બંધારણ, સંચાલન તેમજ હિસાબ વિશે ચર્ચા કરવાના છીએ. તમે સૌ ખૂબ ધ્યાનપૂર્વક સાંભળજો. મહિલા મંડળના સભાસદ બહેનો પૈકી ચૂંટણી દ્વારા એક પ્રમુખ, એક મંત્રી અને એક ખજાનચીની વરણી કરવામાં આવે છે. મહિલા મંડળની કારોબારીના સભ્યોની સંખ્યા ૭, ૯ અથવા તો ૧૧ની હોય છે. આ કાર્યવાહક સમિતિની દર મહિને એક બેઠક યોજવામાં આવે છે. ખાસ સંજોગોમાં વિશિષ્ટ બેઠક યોજવાની પણ બંધારણમાં જોગવાઇ કરવામાં આવેલ છે. આ બેઠકો દરમ્યાન કાર્યક્રમની ચર્ચાઓ,

આયોજન તેમજ અમલીકરણ અંગે ચર્ચા કરવામાં આવે છે. કારોબારી કમિટીના સભ્ય બહેનોની સલાહ તેમજ સૂચનાથી પ્રમુખ, કાર્યક્રમની રૂપરેખા ઘડે છે. મંત્રી આ કાર્યક્રમોના અમલીકરણ માટે જવાબદાર ગણાય છે. ખજાનચી સભ્ય ફી. ફંડ, સરકારી મદદ, લોન વગેરે નાણાકીય બાબતનો વહીવટ સંભાળે છે. તેમજ ગામમાં આવેલ પોસ્ટ ઓફિસ તેમજ બેંકમાં બચતખાતું ખોલાવી જમા થયેલ બધી રકમ જમા કરાવે છે. ગ્રામસેવિકા બહેનની મદદ લઈને પ્રમુખ નાણાંનો હિસાબ તપાસવાનું કાર્ય કરે છે. આટલી વિસ્તૃત ચર્ચા બાદ બહેનો ખૂબ જ પ્રોત્સાહિત થઈ તેમણે કુસુમબહેનને પ્રશ્નો પૂછ્યા કુસુમબહેને તેમને સંતોષકારક રીતે જવાબ આપ્યા. કુસુમબહેને જાહેર કર્યું બીજે દિવસે કે ગામમાં મહિલામંડળના સભ્યોની ચૂંટણી યોજી પ્રમુખ, મંત્રી તેમજ ખજાનચીની વરણી કરવાની હોવાથી બહેનો મોટી સંખ્યામાં હાજર રહે તેવો પ્રયત્ન કરવાનું કહ્યું. આમ તે દિવસની બેઠક પૂરી કરી.

ધ્વનિ: ....

૧૦- પ્રવક્તા: ચૂંટણીનું વાતાવરણ ખૂબ જ ઉત્તેજનાભર્યું હતું. ગામની બહેનો માટે આ પ્રથમ જ પ્રસંગ હતો. કુસુમબહેને અગાઉ જાહેર કર્યા મુજબ ચૂંટણી યોજી પ્રમુખ તરીકે રમાબેન, મંત્રી તરીકે કાન્તાબેન તેમજ ખજાનચી તરીકે મંછાબેનને કારોબારીના તેના તરીકે જાહેર કર્યા. બધાએ દર્શાવ્યા મુજબ હર્ષનાદથી તેમનું અભિવાદન કર્યું. ચૂંટણીનું પરિણામ જાહેર થતાં જ કારોબારીની બેઠક યોજવામાં આવી. કારોબારીના પ્રમુખે સૌ પ્રથમ સરપંચ તેમજ તાલુકા પ્રમુખને અને તાલુકા વિકાસ અધિકારીને મંડળના અભિનંદનની લેખિત જાણ કરી. બીજું કાર્ય એ કામ કરવામાં આવ્યું કે ગામની આર્થિક સ્થિતિ સુધારવા માટે આવશ્યક એવા આર્થિક કાર્યક્રમોની યાદી બનાવી. આ અંગે ગ્રામસેવિકાબહેનને પણ સૂચન કરવા જણાવ્યું. મહિલા મંડળના સૈદ્ધાંતિક સ્વરૂપને જ્યારે વ્યવહારૂ સ્વરૂપ આપવામાં આવ્યું ત્યારે બહેનોના આનંદ ને સીમા ન રહી.

ધ્વનિ: ....

૧૧- પ્રવક્તા: કુસુમબહેનની મહેનત ફળી. બહેનો વિચાર વિમર્શ કરતી થઈ. પરિણામે બહેનો માટે ગ્રામીણ નાનકડાના ઉદ્યોગો જેવા કે, સીવણ, ભરત, ગૂંથણથી શરૂઆત કરવાનું નક્કી કરવામાં આવ્યું તેમજ નવા ઉદ્યોગો માટે બહેનોના તાલીમ વર્ગો યોજવાનું નક્કી કરવામાં

આવ્યું. કુસુમબેને સૂચવ્યું કે બહેનો ઢોર ઉછેરનું કાર્ય તો જાણે જ છે. આ પ્રવૃત્તિને વધુ ઉત્પાદક બનાવવા માટે આ પ્રવૃત્તિને વૈજ્ઞાનિક દૃષ્ટિએ વિચારતા એમ જણાય છે કે દરેક ઘરે દુધાળા ઢોર છે જ. ઢોર ઉછેરનો વ્યવસાય બહેનો ખૂબ જ સહેલાઈથી કરી શકે એમ છે. તેમજ બહેનો ઢોરના દૂધથી પણ વાકેફ છે. આમ કુસુમબહેન તો બોલતી જાય અને પાટિયા પર નોંધ પણ કરતી જાય. ચિત્રમાં આપણે જોઈ શકીએ છીએ.

ધ્વનિ: ....

૧૨- પ્રવકતા: ચિત્રમાં બતાવ્યા મુજબ રમાબહેને તો ગ્રામસેવિકા બહેનની મદદ વડે ૬ મહિનામાં જ ઘણાં બધાં કામો હાથ ધર્યાં. ગામની દરેક ગાયને કૃત્રિમ ગર્ભાધાન કરાવી ગાયની જાત સુધારી. દરેક ઢોરને રોગ પ્રતિરોધક રસી મુકાવી. દરેક જણ પોતાના રજકો તેમજ અન્ય ઘાસ ઉગાડે તેવી વિનંતી કરી. સરપંચને વિનંતી કરી ગામની જમીન પૈકી ગોચર માટે જમીન પડતર રખાવી.

ધ્વનિ: ....

૧૩- પ્રવકતા: કુસુમબેનની રાહબરી હેઠળ રમાબેન, કાળીબેન, મંછીબેન તેમજ અન્ય બહેનોએ બેંક ઓફ ઇન્ડિયા પાસેથી ગાય ખરીદવા માટે લોન લીધી. પરિણામે ગામમાં ચોખ્ખા દુધાળા ઢોરની સંખ્યામાં સારો એવો વધારો તેમજ સુધારો માલૂમ પડયો.

ધ્વનિ: ....

૧૪- પ્રવકતા: પ્રમુખ રમાબહેન સારી રીતે જાણતા હતાં કે ગામની ૭૫ ટકા ભાગની બહેનો નિરક્ષર છે. તેમના નિરક્ષરપણાને કારણે આવી બહેનો ખેતી, પોષણ તેમજ ઇતર વિષયોના જ્ઞાનથી વંચિત રહેતી હતી. તેથી આ નિરક્ષરતામાંથી બહેનોને ઉગારવા માટે પ્રૌઢ શિક્ષણના વર્ગોનું સંચાલન કરવાનું નક્કી કરી બહેનો માટે પ્રૌઢ શિક્ષણના વર્ગો ચાલુ કરાવ્યાં.

ધ્વનિ: ....

૧૫- પ્રવક્તા: મહિલા મંડળે દૂધ સહકારી સમિતિનો સંપર્ક સાધી ગામમાં સહકારી મંડળી ઊભી કરી. આ મંડળીમાં ગામની દરેક બહેને દૂધ ભરવા માંડ્યું. મહિલા મંડળે દૂધ સહકારી મંડળીનો સંપર્ક સાધી ગામ માટે વાહનની વ્યવસ્થા ઊભી કરી. આ વાહને ગામમાં નિયત સમયે નિયત સ્થળે આવી દૂધ લઇ જવા માંડ્યું. ગામ દૂધના વેચાણનો પ્રશ્ન ઉકેલાયો.

ધ્વનિ: ....

૧૬- પ્રવક્તા: મહિલા મંડળના સભ્ય બહેનોના તેમજ કાર્યકારી મંડળના બહેનોની નિષ્ઠાનું બહુ જ સારું પરિણામ આવ્યું. ગામના લોકોની આર્થિક સ્થિતિ સુધરી ગઇ. ચિત્રમાં સ્પષ્ટપણે જોઇ શકાય છે. કુટુંબો આનંદ કિલ્લોલથી ગુંજવા માંડ્યા. કુટુંબોની અન્ન, વસ્ત્ર, શિક્ષણ તેમજ આરોગ્યને લગતી જરૂરિયાતોની પૂર્તિ થઇ. ગામમાં દૂધ ઘીની નદી વહેવા માંડી. આમ એકંદરે ગુંદરપુરા ગામના લોકોનાં જીવન સુખદાયી તેમજ આરામદાયક અને સાધન સગવડથી ભરપૂર બની.

બહેનો, આ બધો પ્રતાપ કોનો? ગંગાબેન કુસુમબેન, મહિલામંડળ તેમજ ગામની બહેનોના સહિયારા પ્રયત્નોથી આ કાર્ય સફળતા પામ્યું. આશા છે તમને આ વાત ગમી જ હશે. હવે તમે પણ તમારા ગામમાં મહિલા મંડળની સ્થાપના કરવા અધીરા થયા જ હશો. શાબ... શાબ... બહેનો. તમે પણ સફળ મહિલા મંડળો સ્થાપો અને આવી વાતો બનાવો. આજના કાર્યક્રમની સમાપ્તિ થાય છે. આવજો...

APPENDIX

અવૈધિક શિક્ષણ પ્રોજેક્ટ
દક્ષિણ ગુજરાત યુનિવર્સિટી, સુરત (ગુજરાત)

રેડીયોવિઝન કાર્યક્રમ

"અમે અને પ્રૌઢ શિક્ષણ

ઉદ્દઘોષક: નમસ્તે મિત્રો, આજે આપણે અહીં શિક્ષણ વિભાગ, દક્ષિણ ગુજરાત યુનિવર્સિટી દ્વારા હાથ ધરવામાં આવેલ અવૈધિક શિક્ષણ પ્રોજેક્ટના એક ભાગરૂપ રેડીયો વિઝન કાર્યક્રમ માણવા ભેગા થયા છીએ. આ પ્રોજેક્ટના નિયામક ડૉ. ગુણવંત બી. શાહ, પ્રમુખ અન્વેષક. ડૉ. મોતીલાલ શર્મા તેમજ સહઅન્વેષક ડૉ. કૌશિક શેઠ છે.

આજના કાર્યક્રમ હેઠળ એક મઝાની વાર્તાલાપ રજૂ કરવામા આવનાર છે. તેનો વિષય જાણવા માટે આતુરતા હશે જ? વિષય બહુ જ અટપટો તેમજ ચટપટો છે. કલ્પના તો કરો કયો વિષય હશે? .... હં મારું કંઈ સૂઝતું નથી ખરું ને! તો મિત્રો, અનસૂયા શેઠ આપની સમક્ષ રજૂ કરે છે, " અમે અને અમારું પ્રૌઢ શિક્ષણ". સાંભળવા જેવું અને સમજવા જેવું સમજીને અમલમાં મૂકવા જેવું, અને અરે..... તક મળે તો આજે જ પ્રૌઢ શિક્ષણના વર્ગમાં દાખલ થવા જેવું. કરસનભાઈ, મગનભાઈ, છગનભાઈ બધા આવી ગયા છો ને ! ચાલો ત્યારે શરૂઆત કરીએ છીએ.....શાંતિ.

....

ધ્વનિ: ....

૧ પ્રવકતા: બહાર ગામે ... રામજી માસ્તર આવ્યા છે. આખું ફળિયાના જ રામજી માસ્તરને જોવા ગ્રામજનોની ભીડ થાય છે. રામજી માસ્તરે તેમને અભિવાદન કર્યું કહ્યું, " જ રામ રામ મોટા, આપ અત્યારમાં ક્યાં ચાલ્યા" આમ ડોસા એ તેમની આંખડાની ભાષામાં પ્રત્યુત્તર આપ્યો, " હે રામ... શ્યામ ભાઈ, ... અહીં ક્યાં આ બાજુ તેમણે છો કે? તે સ્વપ્ન ક્યાં હતી

આયા હતી ખરું ને? પણ તો ઠેક હવે આ કેમ ભાગી તેવના તે થયું કે કેંડી નારે ગામમાંથી નેહ રીતે. બોલો શું કામ પડ્યું?" ગામ લોકો એ પ્રશ્ન કર્યો.

ધ્વનિ: ....

૨ પ્રવક્તા: આપણી વસંતભાઇ, કાનજીભાઇ....... કેમ હવે આવવા માંડી કે કેમ. હં....... તો હું તમને કહેતો હતો કે ...." એમ કહીને રામજી માસ્તરે આગળ ચલાવ્યું. " આ... આપણા ગામમાં ફરવાનો, લોકોની સાથે વાતચીત કરીને તેમના દુઃખ દર્દ જાણવાની મને એક ટેવ પડી ગઇ છે ને હવે જતી નથી. હું આપણા બહાર ગામમાં ફરું છું. મને દેખાય છે કે ગામના મોટા ભાગના લોકો નિરક્ષર છે. બિમાર છે. ગરીબ છે. ખાવા પીવાના તેમજ રહેવા ઓઢવાના પણ ઠેકાણા નથી. બિચારા કેવા રિબાય છે. મારાથી તો જરાય સહન થતું નથી હો નાથુભાઇ આમ કહે છે કે આપણો દેશ ૩૨ - ૩૨ વરસથી સ્વતંત્ર થયો છે. પણ હું તો આ સ્વતંત્રતા ક્યાંય ભાળતો નથી. આ મારી પાસે જે ચિત્ર છે તેમાં તમે જુઓ છો ને કે માણસ કેવો દુઃખી છે. આવા તો આપણા દેશમાં કેટલાય કુટુંબો પીડાય છે. આ પરિસ્થિતિ સુધારવા માટે આપણે શું કરી શકીએ?.... રામજી માસ્તરે એક લાંબો નિસાસો નાખ્યો.

ધ્વનિ: ....

૩ પ્રવક્તા: ચિત્રમાં આપણે જોઇ શકીએ છીએ તેમ, રામજી માસ્તરે તો ગામ લોકોને એકઠા કરી ગ્રામ સભા ભરી. આપણે પણ આવી ગ્રામ સભા ભરવાની છે હોં કે સરપંચ હં.......... તો હું કહેતો હતો કે આ રામજી માસ્તરે ગ્રામ સભામાં એક પ્રસ્તાવ મૂક્યો. તેમણે તો બેધડક કહી દીધું કે અમે તમારા ગામના નિરક્ષર પ્રૌઢ ભાઇઓ બહેનો માટે સાક્ષરતાનો વર્ગ ચલાવવા માંગીએ છીએ. નિરક્ષરતાના અંધકારમાંથી સાક્ષરતાના જ્યોતિર્મય માર્ગ તરફ આગળ ચાલવા માંગીએ છીએ. નવી જિંદગી ઘડવા માંગીએ છીએ. બોલો તમે બધા ભણવા આવશો ને?" લોકો તો એકી સાથે બોલી ઉઠ્યા. " ભણવાથી અમને તો ફાયદો થવાનો છે? હું આ કાર્યક્રમથી અમારા જીવનમાં ફેરફાર થવાનો છે.

શું અમારી શક્તિ વધવાની છે? અમારી પ્રતિષ્ઠા વધવાની છે? અમારી પ્રગતિ થવાની છે? બસ...... આ સિલેટ અને પેનથી કોનો ઉધ્ધાર થયો છે તે અમારો થશે?" રામજી માસ્તર તો આ બધા પ્રશ્નોના જવાબ આપવા તૈયાર જ હતા. અકળાયા વગર તેમણે તો બધાને ખૂબ જ ધીરજથી અને શાંતિથી સાંભળ્યાં હોં કે. તે લોકોનું કામ કરનાર અકળાય તે ચાલેખરે નહિ હોં કે.

ધ્વનિ: ....

૪ પ્રવકતાઃ રામજી માસ્તરે તો કહે કહેતાં બધાને કહ્યું કે, " આ બધું જ થશે. તમે જો લખતાં વાંચતા શીખો ફરી તો હું ખાત્રીપૂર્વક કહું છું કે તમને બધું જ મળશે". આમ રામજી માસ્તરે તો લોકોને પ્રૌઢ શિક્ષણ પ્રતિ આકર્ષવા માંડયા. તમે ચિત્રમાં જોઇ શકો છો તેમ ખૂબ જ પ્રેમપૂર્વક લોકોની સાથે ચર્ચા કરતા રહ્યા.

ધ્વનિ: ....

૫ પ્રવકતાઃ રામજી માસ્તરે તો તેમની સાથેનું ચિત્ર લોકોને બતાવ્યું અને કહ્યું, " ચિત્રમાં ભણેલા માણસની અને અભણ માણસની રહેણી કરણીની સરખામણી કરવામાં આવી છે. એક વાત બહુ જ સ્પષ્ટ છે કે ભણેલા લોકો માટે હંમેશા અનુકૂળ સંજોગો હોય છે. તે જ લોકો નિરાંતે ખાટલી પર બેસીને હુક્કા ગડગડાવી શકે. કેવી સુખમય જીંદગી છે તેમની ! રેડિયો, પંખો......ઘરે ...... ઘડિયાળ વગેરે સાધનો પણ વિપુલ પ્રમાણમાં તેમની પાસે જ ઉપલબ્ધ થયેલા આપણે જોઇ શકીએ...... જ્યારે.........અભણ ...... બિચારો... બેસવા માટે ફક્ત ચારપાયાના ખાપડા પર સૂતેલો હતો. એ જ તેનું રાજ સિંહાસન. ચિંતાની રેખા ચહેરામાં દેખાતી, ગભરાટ, ફાટેલી ચૂંદડી બાંડીયું ફાટેલું હાથમાં પકડીને સતત ચિંતિત મુખાકૃતિવાળો આ બિચારો ક્યારે ગરીબાઈમાંથી મુક્તિ પામશે?" આમ કહીને રામજી માસ્તરે ઊંડો નિસાસો નાખ્યો. મિત્રો, આ છે અભણ અને ભણેલાની જિંદગી વચ્ચેનો તફાવત...

ધ્વનિ: ....

૬ પ્રવક્તા: "હજી આ સમસ્યાઓનો અંત આવ્યો નથી તે તમે મેં અત્યારે રજૂ કરેલ ચિત્રમાં જોઈ શકો છો. ભણેલા માણસ માટે આરોગ્યપ્રદ, સાચ્ચું સભર અને ઉલ્લાસ ભરી જિંદગી અને અભણ માટે દારિદ્રય અને લાચારી સભર જિંદગી... કેવી મોટી આસમાન જમીન જેટલો તફાવત........ ખેર.......... આશા છે આ પરિસ્થિતિમાંથી પણ કંઈક રસ્તો તો જરૂર નીકળશે જ." આવી આશા વ્યક્ત કરી રામજી માસ્તરે આગળ ચલાવ્યું.

ધ્વનિ: ....

૭ પ્રવક્તા: "ભાઈઓ તમે જાણો છો કે આ રાજાના મહેલ જેવા મકાનો, સડકો અને પુલો, ઓફિસો તેમજ ઈમારતો, કોના લોહી પસીનાથી અને મહેનતથી બંધાય છે? ચિત્રમાં તમે જોઈ શકો છો કે કઈ માથાનો તાસ ભરેલો આ મજૂર વર્ગમાં છે. અને કહો તો ખરાં, બિચારો મજૂર......અભણ અને અજ્ઞાન..... શોષણ થવા દેવા માટે જ પૃથ્વી પર જન્મેલો. [illegible] રાતદિવસ કાળી મજૂરી કરે, પણ શાહુકારના કમરે ઠગાઈઓ પકડેલા હોય તેમાંથી છુટકારો ભાગ્યે જ થાય છે એ કહેવાની જરૂર નથી. અને જો તેમ કરે તો ચોરીનો આરોપ અને પોલીસના ડંડાની પ્રસાદીમાંથી તેને બિચારાને છુટકારો ક્યાંથી હોય. અરે પેટ ભરવાના જ્યાં સાંસા પડતા હોય ત્યાં ફી આપવાના પૈસા ક્યાંથી કાઢે? મહેનત કરે અભણ અને અજ્ઞાની, જ્યારે મોજ કરે જ્ઞાની.... પંડિત....." આમ કહેતા કહેતા તો રામજી માસ્તર છેક જ ગળગળા થઈ ગયા.

ધ્વનિ: ....

૮ પ્રવક્તા: આજની બેઠકમાં રામજી માસ્તરે આખા દેશનું ચિત્ર રજૂ કર્યું. તેમની સામે ભાવિક ચિત્ર બધાને બતાવ્યું અને અભણ ભાઈઓ તથા બહેનોની સંખ્યાના આંકડા કહ્યાં. તેમણે કહ્યું. " આપણા દેશમાં આટ આટલી કોલેજો, યુનિવર્સિટીઓ, હાઈસ્કૂલો અને પ્રાથમિક શાળાઓ છે. આટલા બધા ભણેલા લોકો છે. પ્રોફેસરો અને શિક્ષકો છે તેમ છતાં આપણા દેશમાં અભણ લોકોની સંખ્યા ઘણી જ વધારે છે. ઘેર......... ખે........ ખેડૂ......... સુથાર.... [illegible]......... લુહાર....... કડિયા....... માછી......... પણ

૪૦ કરોડ લોકો કે જેમાં ૨૨ કરોડ બહેનો અને ૧૮ કરોડ ભાઇઓ અભણ છે. ગામડાઓમાં તો પરિસ્થિતિ ખૂબ જ વિકટ છે. શ્રી રામજીભાઇએ ઉમેર્યું કે આ પરિસ્થિતિ આપણા દેશ માટે કલંકરૂપ છે.

ધ્વનિ: ....

૯ પ્રવકતા: " અભણ અને ભણેલાની જિંદગીમાં કેટલી મોટી તફાવત છે. એક તરફ સુખની.......... આરામની....... કોઇ સુમાર નથી જ્યારે બીજી તરફ દુ:ખની......... કષ્ટનો કોઇ આરો કે ઓવારો નથી. આ મારી સાથે જે મિત્ર છે તે કમકમાટી ઉપજાવી તેવું છે". રામજીભાઇએ કહ્યું અને એક ઊંડો શ્વાસ લીધો.

ધ્વનિ: ....

૧૦ પ્રવકતા: રામજીભાઇએ ઉમેર્યું કે, " જેની પાસે અક્ષર રૂપી સાધન છે તે જેની, ઉદ્યોગ, ગ્રામવિકાસ, આરોગ્ય જેવા મહત્વના વિષયો અંગેનું જ્ઞાન ધરાવે છે. આ જ્ઞાન દીવડા વડે જ તેનું જીવન ઉજ્જવળ બનાવી શકે છે. આટલી સાદી વાત આપણને સમજાવી જોઇએ. અને પ્રૌઢ શિક્ષણનું મહત્વ સમજાવું જોઇએ. કેમ...... બરોબર છે ને? મહાજનભાઇ?......... બીડી કારીગરો ભલા માણસ....... જેમ અચાનક થવાથી કે મોઢું વકાસવાથી કંઇ આપણા પ્રશ્નો થોડા જ હલ થવાના છે"......... શાંતિ....... ટાંકણી પડે તો પણ સાંભળી શકાય તેવી અગાધ શાંતિ........

ધ્વનિ: ....

૧૧ પ્રવકતા: રામજીભાઇએ શાંતિનો ભંગ કરતા જણાવ્યું કે, "તમે વાંચતા લખતા શીખો જાવ તો વિવિધ વિષયો જેવાં કે ખેતીમાં વધુ ઉત્પાદન મેળવવું, સરકારી કાયદા કાનૂન તેમજ સરકારી યોજના અંગેની માહિતી મેળવવી વગેરે બાબતમાં તમે સ્વતંત્ર રૂપે માહિતી મેળવી શકો. આ ચિત્રમાં એક ભણેલા ભાઇ અને એક ગામડિયા અભણ ભાઇ છે. વિવિધ વિષયોને લગતા પુસ્તકો વાંચીને જ્ઞાન મેળવી રહ્યા છે.

ધ્વનિ: ....

૧૨ પ્રવક્તા: પુસ્તકો તો આપણા જીવનમાં જ્ઞાન દીપ પ્રગટાવી આપણને પ્રગતિના પંથે દોરી શકવા સમર્થ હોય છે. પુસ્તકો દ્વારા તો દેશ વિદેશની માહિતી મળી શકે. પુસ્તકો વાંચવાથી આપણી બુદ્ધિનો વિકાસ થાય છે. આ બધી બાબતોને ધ્યાનમાં લેતા વાંચનનો શોખ કેળવવો XXX જરૂરી છે એમ નથી લાગતું?

ધ્વનિ: ....

૧૩ પ્રવક્તા: તમે જાણો છો કે વ્યક્તિ વાંચી શકતી નથી તેની જિંદગી અંધકારમય હોય છે. તે દેશ વિદેશના જ્ઞાનથી વંચિત રહે છે. બુદ્ધિ અવિકસિત રહે છે. કટોકટીના પ્રસંગો દરમ્યાન જીવનમાં ઘોર નિરાશા વ્યાપી જાય છે. બધું જ હોવા છતાંય કશું જ નથી તો ભાસ થાય છે. કાળા અક્ષર ભેંસ બરાબર જેવી સ્થિતિમાં મૂકાય જવાય છે". રામજીભાઈ તો અવિરત બોલતા જ જાય છે.

ધ્વનિ: ....

૧૪ પ્રવક્તા: રામજીભાઈ એ તો શિક્ષણથી થતાં ફાયદાઓ વિશે ચર્ચા લંબાવી. તેમણે કહ્યું કે, "પુસ્તકો વાંચવાથી આપણે આપણા વ્યક્તિત્વના વિકસાવી શકીએ છીએ. તમે તમારા ગામના સરપંચ બની શકો છો. કોઈ પણ સમિતિના પ્રમુખ બની શકો છો. એક સારા નેતા અને ઉચ્ચકોટિના લેખક પણ બની શકો છો તે તમે જાણો છો ને?"

ધ્વનિ: ....

૧૫ પ્રવક્તા: "જુઓ, આ સભામાં તમે જોઈ શકો છો ને? થોડા કેવા ઉત્સાહિત થઈ ગયાં છે. તમે પણ ઉત્સાહિત થયેલા માલુમ પડો છો. નિરક્ષર વ્યક્તિ દુઃખી અને દરિદ્રી જ રહે છે". આટલું કહેતાં રામજીભાઈ થોડીક વાર માટે મૌન રહ્યાં જ. થોડીવાર બાદ તેમણે કહ્યું કે, " તમે અક્ષરો અને

લાચારીની પરિસ્થિતિમાંથી ઉગરવા માટે, તમારા સુખી અને શક્તિ વિકસાવવા માટે પ્રૌઢ શિક્ષણના વર્ગોમાં આવવાનું પસંદ કરશો ને?" ગામ લોકો એકી અવાજે બોલી ઉઠ્યાં " જરૂર ..... જરૂર........"

ધ્વનિ: ....

૧૬ પ્રવક્તા: અને મુખી ની બરા, રામજીભાઈએ ની પ્રૌઢ શિક્ષણની વર્ગો ચાલુ કરી દીધી. લોકો પોતાનો ફુરસદના સમયે આ વર્ગોમાં આવવા માંડ્યા. અક્ષરજ્ઞાનની સાથે સાથે તેમના રોજિંદા જીવનના પ્રશ્નો, વ્યવસાય સંબંધી પ્રશ્નો વગેરેની પણ ચર્ચા કરવા લાગ્યા. તેમજ સાથે સાથે છાપાંઓ વાંચતા પણ શીખવા માંડ્યા છે. આપણે પણ તમારા ગામમાં વહેલી તકે આવા વર્ગો ચાલુ કરવાના છીએ. અને આશા રાખીએ કે તમે બધા પણ આ વર્ગોનો લાભ લેશો અને જીવનના પથ પ્રકાશ કરશો...... ની મિત્રી વાણી આપણે આ કાર્યક્રમ પૂરો કરીએ છીએ. તમને બધાને આપણો કાર્યક્રમ કેવો લાગ્યો તે આપનો બેઠક જરૂરથી જણાવશો. ત્યાં સુધી આપણે રજા લઈશું તો આવજો..... રામ રામ....

NON FORMAL EDUCATION PROJECT
DEPARTMENT OF EDUCATION,
SOUTH GUJARAT UNIVERSITY,
S U R A T.

SYLLABUS FOR TRAINING OF WOMEN IN PUBLIC COOPERATION WORK

Part-I

Civic Education:-

1. Our nation and our national solidarity.

2. Concept of democracy, election pattern of voting, system of civil education including Panchayatiraj institution.

3. Duties of responsible citizen.

4. National Flag & National anthem.

5. Observance of National Festivals.

Part-II

1. Developmental programmes including social Welfare in Five Year Plans.

2. Philosophy of Public Co.operation and the role that men and women can play for betterment of their own environment.

3. Role of women in voluntary organisations and their responsibility towards the development of voluntary efforts.

Part-III

1. Principle of Civil Defence.

2. Formation of Volunteer Force.

3. Protection against air raids.

4. Correction of wrong rumours to avoid panic.

5. National Defence Fund and blood donation.

Part-IV

Agriculture & Animal Husbandary

1. Improved technique of farming, soil, seeds, implements, chemical manures, fertilisers, crop planning, irrigated and dry farming.

2. Local crops and improved methods of storage and prevention of wastage.

3. Elementary knowledge of pests, diseases of various crops and their control.

4. Importance of kitchen gardening.

5. Importance of poultry, piggary, goat/sheep rearing.

Part-V

Health & Hygiene

1. Elements of health and hygiene.

2. Personal and environmental sanitation, importance of personal hygiene with special reference to care of eyes, ears, nose, throat, hairs and nails.

3. Drinking water, its source of contamination/preventing contamination of drinking water.

4. Use of laterines and disposal of wastage and human excreta.

5. Protection from insects/flies.

6. Information about communicable diseases e.g. T.B., V.D., Leprosy, Goatir and skin diseases.

7. Importance of immunisation, small pox, triple vaccine, cholera, typhoid, polio, B.C.G. where and how toget it.

8. Importance of small size family, health of mother (Pre-natal and post-natal care).

9. Prevention of indoor & outdoor accidents and first-aid.

10. Home nursing.

11. Harmfull effects of smoking, chewing of tobacco and drinking.

Part-VI

1. Improved housing and sanitary conditions.

2. Improvement of kitchen & Labour and time saving devices.

3. Nutrition deficiencies disease and their prevention.

4. Balanced diet for infant, pre-school children and expectant mothers with special reference to locally available food.

5. Preservation of food.

6. Clothing.

Part-VII

Special Legislation :

1. Hindu, Parsi, Christian and Muslim Laws the Special Marriage Act, 1954.

2. Hindu Marriage Act, 1955.

3. Hindu Succession Act, 1956.

4. Hindu Adoption and Maintenance Act, 1956.

5. Supression of immoral traffic in women, in girls Act, 1956.

6. Hindu Minority and Guardianship Act, 1956.

7. Dowry Prohibition Act, 1961.

8. Medical termination of Pregnancy Act, 1971.

9. Code of criminal procedure, 1973.

10. Abolition of Bonded Labour.

APPENDIX-VI

(18)

NON-FORMAL EDUCATION PROJECT

Department of Education
South Gujarat University, SURAT

LIST OF VOLUNTARY ORGANISATIONS IN GUJARAT

Sr. No.	Name of the Institution	Date of establishment	Place
1.	Satyagrah Ashram	22-5-1915	Sabarmati, Ahmedabad
2.	Mahipatram Rupram Ashram	Dec., 1892	Raipur, Ahmedabad
3.	Navjivan Prakashan Mandir	Sept., 1919	Ahmedabad
4.	Gujarat Vidyapith	1920	Ahmedabad
5.	Majur Mahajan Sangh	4-12-1917	Ahmedabad
6.	Gujarat Harijan Sevak Sangh	1917	Ahmedabad
7.	Jyoti Sangh	25-4-1934	Ahmedabad
8.	Kasturba Vidyalaya	1945	Koba
9.	Bhal Malkanlha Prayogik Sangh	7-9-1945	Gundi
10.	Gujarat Gandhi Smarak Nidhi		Ahmedabad
11.	Khadi Karyalaya		Amreli
12.	Kathiawad Khadi Mandal	1938	Chalala
13.	Balkelvani Mandal	1931	Bagsra
14.	Jilla Sevak Samaj	1937	Jalia
15.	Sarvodaya Saraswati Mandir	1949	Babapur
16.	Sarvodaya Kelvani Mandal	1968	Tarwada
17.	Shri Thakkarbapa Vidyarthi Ashram	1949	Anjar
18.	Sardar Chhatralaya	1952	Vallabhpur
19.	Khadi Gramodyog Sangh	1939	Bhuj
20.	Vallabh Vidyalaya	1931	Bochasan
21.	Shri Vithal Kelvani Mandal	1935	Nadiad

contd....

1	2	3	4
22.	Harijan Chhatralaya	1919	Bodal
23.	Gram Seva Kendra	1955	Bariavi, Bhaderon, Gambhira, Dethali, Bhaladh
24.	Darbar shree Gopaldas Desai T.B. Hospital	1954	Anand, Borsad, Petlad, Bochasan
25.	Seva Samaj		Bochasan
26.	Gujarat Blind Relief Fund Health Association	1950	Bohasan
27.	Kasturba Shtrivikas Gruh	2-10-1957	Jamnagar
28.	Shtri Hunnar Udhyog Sangh	1950	Jodiya
29.	Gangajala Vidyapith		Aliyabada
30.	Gandhi Ashramchhaya	1927	Porbander
31.	Bhartodya Mandal	1928	Porbander
32.	Bell Mandir	1932	Mangrol
33.	Shishumongal	1935	Junagadh
34.	Rupayatna		Girnor
35.	Sarvodaya Ashram	1948	Shahpur
36.	Gramodyog Mandir		Junagadh
37.	Shardagram		Mangrol
38.	Khadikaryalaya		Visavadar
39.	Kirti Mandir		Porbander
40.	Dang Swarajya Ashram	7-9-1948	Ahwa
41.	Bhil Seva Mandal	1922	Dahod
42.	Thakker Bapa Chhatralaya	15-8-1954	Palanpur
43.	Sarvodya Ashram	2-5-1950	Samali
44.	Banaskantha Jilla Rachnatmak Karyakaer Sangh	2-3-1960	Palanapur
45.	Loknikotan	19-6-1961	Ratnapur
46.	Ratan Bharati	11-6-1961	Madana (Gadh)

contd..

1	2	3	4
47.	Jilla Mahila Vikas Sangh	4-6-1967	Bharuch
48.	Satyadham Sarvodyaa Sangh	15-6-1951	Dekoi
49.	Sarvajanik Lok Shala	1927	Vertej
50.	Gram Seva Mandal	1945	Saverkundla
51.	Gram Daxina Murty	1-7-1938	Ambla
52.	Lokbharati Gram Vidyapith	28-5-1953	Sanosara
53.	Khadi Gramodyog Mandir	10-6-1948	Gadhada
54.	Gandhi Smruti	1-11-1955	Bhavnagar
55.	Sarvodaya Ashram	1949	Valem
56.	Saghan Shastra Samiti	1956	Sultanpura
57.	Gram bharati	1958	Amrapura
58.	Gandhi Ashram	1964	Zilia
59.	Songam		Songpur
60.	Sanskartirth		Ajol
61.	An kur	25-2-1968	Shekhpur
62.	Saraswati Gramvidyapáth	1918	Samoda-Ganwada
63.	Kisan Bharati	1960	Meved
64.	Sarvodaya Ashram		Madhi
65.	Rashtriya Shala	1924	Rajkot
66.	Kasturba Ashram	16-2-1956	Trmba
67.	Anftyodaya Seva Ashram	1920	Saurashtra
68.	Saurashtra Rachnatmak Samiti	1948	Rajkot
69.	Shre Kanta Shtrivikas Gruh	6-7-1945	Rajkot
70.	Shri Vallabh Kanaya Kelvani Mandal	9-6-1946	Rajkot
71.	Khadi Prachhar Mandal	1929	Vadoera
72.	Vakal Kelvani Mandal	2-4-1934	Vakal
73.	Gujarat Sarvodya Mandal	1959	Vadoera
74.	Sangr Gramseva Mandal	1948	Rajupura

1	2	3	4
75.	Anand Niketan	14-12-1949	Rangpur
76.	Vadoera Jilla Pachhatvarg Seva Mandal	1956	
77.	Lokseva Mandal	1-1-1965	Lamdapura
78.	Shri Thakkarbapa Ashram	1924	Navsari
79.	Kasturba Swashram	1-12-1930	Maroli
80.	Ashramshala	1-11-1958	Maroli
81.	Ashramshala	28-1-1954	Chasvad
82.	Ashramshala	1-6-1956	Kelvadi
83.	Ashramshala	15-1-1956	Ambawadi
84.	Post-Basic Vidyalaya	1-6-1963	Kevadi
85.	Rachnatmak Karyakar Mandal	5-11-1945	Nanuwadi
86.	Gandhi Kutir	30-1-1950	Karadi
87.	Sarvodyaa Trust	12-2-1969	Agasi
88.	Gandhi Ghur	1951	Kachholi
89.	Adivasi Seva Samiti	1948	Shamalaji
90.	Seva Mandal	1955	Kasona, Maghrej
91.	Vishw Manglam	1959	Anera
92.	Adivasi Seva Sanshedhan Mandal	1963	Dodisra
93.	Sabarkantha Rachnatmak Sangh	1965	Badoli
94.	Seva Niketan	1965	Khedbrama
95.	Swarajya Ashram	1921	Bardoli
96.	Kheti Sadhan Vikas Udyog Seva Sahakari Sangh	12-11-1962	Bardoli
97.	Suruchi Printing Trust	1968	Bardoli
98.	Swaraj Ashram	1924	Vedechhi
99.	Kanyashram	1943	Madhi
100.	Raniparaj Seva Sabha	17-1-1952	Vedechhi
101.	Bapu Ashram	13-5-1959	Gantoli

1	2	3	4
102.	Vansthali	June, 1964	Konjod
103.	Saghan Sikshan Mandal	25-7-1965	Valod
104.	Gandhi Vidyapith	28-10-1966	Vedechhi
105.	Ghershala	1922	Vadhvan
106.	Vikas vidyalaya		Vadhvan
107.	Surendra nagar jilla Sarvodya Yojana	1-4-1963	Dhasala
108.	Gram Vidyalaya Lokshala	5-5-1958	Dhsala

NON-FORMAL EDUCATION PROJECT

Department of Education
South Gujarat University, SURAT

WORK DONE AT SOUTH GUJARAT UNIVERSITY, SURAT

South Gujarat University has attempted to reach to the down traders and hutmens by adopting continuing education programme from 1976 onwards. This project has been financed by Shri Hari Om Ashram.

TABLE

Details about the classes run by Department of Education, South Gujarat University

Sr. No.	Description of the classes	Place	Course conductor
1976-77			
1.	Classes for Rixa Drivers	Surat	Shri Chunibhai Bhatt
2.	Leadership development among trade unions	Surat	Prof.Hakumat Desai
3.	Child development (for mothers only)	Surat	Miss Dinaben Ghadyali
4.	Child development (for mothers only)	Bilimora	Dr.K.C.Bhatt
5.	New Mathematics for Parents	Surat	Prin.D.V.Desai
6.	Consumers' classes	Surat	Prof.Sooryakant Shah
7.	Classes for teachers from primary school in the area of Science	Surat	Dr.K.V.Sheth
8.	Art and home-decoration	Surat	Shri Virendra Adhvaryu
9.	Classes for Diamond Cutters	Navsari	Shri K.M.Desai
10.	Classes for Adivasi Farmers	Gadat	Dr.K.J.Padeke
1977-78			
1.	New Mathematics for parents	Bulsar	Prof.Ranjit Desai
2.	Adivasi farmers	Bulsar	Dr.B.J.Bhandutia

1	2	3	4
3.	Language teachers from primary education	Surat	Dr. V.B.Patel
4.	Classes for office people	Surat	Mr. N.H.Dixit
5.	Classes for peons	Surat	Mr. Chunibhai Bhatt
6.	Classes for Halpatis	Bardoli	Prin.D.J.Pandya
7.	Classes for Yoga	Surat	Dr. A.C.Oza
8.	Classes for Ladies from police	Surat	Smt.Kusumben Shah
1978-79			
1.	Healthy life for hutmens	Bilimora	Dr.K.C.Bhatt
2.	Classes for Bus Conductors	Surat	Prof.Hakamatrai Desai
3.	Traffic control and social hygine	Surat	Mr. Dilip Shah
4.	Classes for Librarians	Surat	Mr. M.J.Dalal
5.	New Mathematics for Parents	Surat	
6.	New Mathematics for Parents	Bulsar	Prof.Ranjit Desai
7.	Techniques for teaching primary school teachers	Ankleshwar	Dr.K.V.Sheth
8.	Techniques for teaching primary school teachers	Surat	Dr.V.B.Patel
9.	Child Psychology for parents	Surat	Dr. B.A.Parikh
10.	Training class for primary teachers	Bardoli	Dr.Ramodbhai Patel